

THE CRITICAL REVIEW

For the Month of *December*, 1765.

ARTICLE I.

The Plays of Shakespeare, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson. VIII. Vols. 8vo. Pr. 2l. 8s. Tonson.

HAVING in our last Number reviewed Mr. Johnson's preface, and differed from him who differs from (we believe) all Englishmen in their ideas of Shakespeare's genius and merit, we now proceed to investigate his edition of that great poet, as to particular passages, and the emendations he has either introduced or admitted, by which the service he has done the literary world, as an editor of Shakespeare, must stand or fall.

We have already exposed the critical sagacity that altered *soul* to *soil*, and *ill*, in Prospero's speech to Miranda in the *Tempest*. In the same play our editor has the following most extraordinary note.

‘ ——— *deck'd the sea.*] To *deck* the sea, if explained, to honour, adorn, or dignify, is indeed ridiculous; but the original import of the verb *deck* is, *to cover*; so in some parts they yet say *deck the table*: this sense may be born, but perhaps the poet wrote *fleck'd*, which I think is still used of drops falling upon water. Dr. Warburton reads *mock'd*, the Oxford edition *brack'd*.’

We shall not contend whether the word *deck'd* is proper here; but if an alteration is necessary, why not substitute *eck'd* or *eik'd*, which is to *encrease* the sea; as Jaques in the *Winter's Tale* is said to have augmented the *brook with tears*. As to the word *fleck'd* being still used for drops falling into the water, we are by no means satisfied that the English use it in that sense, tho' perhaps the French do. The old English signification of the word *fleck* was *spotted* or *flea-bitten*.

In Trincalo's speech, where he mentions ‘a foul bumbard that would shed his liquor,’ Mr. Johnson suffers Theobald's note to stand, in which he says that the word *bumbard* ‘meant

a large vessel for holding drink, as well as the piece of ordnance so called.' We strongly suspect, and the authorities brought by Theobald from Shakespeare confirm it, that the *foul bump-bards* mentioned here, are neither more nor less than *full bumpers*. We have already (see vol. xix. p. 166.) given our reason, which is very different from Mr. Johnson's, why the word *third* ought to stand in Prospero's speech, act iv. scene 1. and we cannot conceive to what species of obstinacy it must be owing that he did not replace the word *twilled*, if he saw our observations on the word (*ibid.*) To this day, where the undulations of the waves produce those small ridges that are often discernible on the sands of the shore, they are called the *twill'd sands*: our editor tells us in his note, that he does not understand the word.

In scene iv. of the last act of the same play, where Ferdinand and Miranda are discovered at chess, the latter says, that she would suffer him to play her false 'for a score of kingdoms,' which Mr. Johnson and Dr. Gray very sagaciously interpret to be *twenty* kingdoms—we have no idea why Miranda should confine herself to the number *twenty*. Every one knows what it is to *score* up at play—yes (says she) if every *score* was a kingdom I would suffer you.

We have already (*ib.* p. 167.) explained the meaning of the line,

'The human mortals want their winter here.'

But Mr. Johnson has loaded his page with notes and conjectures, void of probability, upon the same passage. He admits and consequently approves of Theobald's alteration of the two following lines in the first scene of the fourth act of the *Midsummer's Night's Dream*.

'Titania, musick call, and strike more dead
Than common sleep; of all these fine the sense.'

Mr. Johnson, upon Theobald's authority, changes those two lines into

'Titania, musick call; and strike more dead
Than common sleep of all these five the sense.'

We can by no means see the propriety of this alteration. The word *fine* here signifies *multifare*, and consequently Titania does the very thing Oberon desires. She *fines* or *deprives* them of their sense. 'Would musick (says Mr. Theobald) that was to strike them into a deeper sleep than ordinary, contribute to *fine* (or *refine*) their senses?' Mr. Johnson has omitted this part of Theobald's note, tho' the absurdity of it is the only authority he could have for admitting the alteration into his text.

In the *Two Gentlemen of Verona*, when Speed calls the lady a *laced mutton*, (scene 2d, act 1st,) Mr. Theobald has the following *notable* note, which Mr. Johnson has admitted.

‘I, a lost Mutton, gave your letter to her, a lac’d Mutton;] Speed calls himself a *lost Mutton*, because he had lost his master, and because Protheus had been proving him a *Sheep*. But why does he call the lady a *lac’d Mutton*? Wenchers are to this day called *Mutton-mongers*; and consequently the object of their passion must, by the metaphor, be the *Mutton*. And Cotgrave, in his English-French Dictionary, explains *Lac’d Mutton*, *Une Garce, putain, fille de joye*. And Mr. Motteux has rendered this passage of Rabelais, in the prologue of his fourth book, *Cailles coïbbees mignonnement chantans*, in this manner; *Coated Quails and laced Mutton waggishly singing*. So that *lac’d Mutton* has been a sort of standard phrase for *Girls of Pleasure*. THEOBALD.’

This is another specimen of Mr. Johnson’s discernment, for we will venture to say that no man can read this note without having an idea that the mutton spoken of here is a real sheep; nor has the dictionary-monger and translator cleared up the matter. The fact is, that *mouton lacé* was a tuft of false hair, which the ladies of those times laced to their natural hair. That kind of false hair is now called a *tête de mouton*, *Cincinni muliebres ad frontem*, or the front curls of a woman’s head.

In the fourth scene of the same act it is hard to say whether Mr. Theobald or Mr. Johnson is guilty of the greatest mistake upon Panthion’s saying that,

‘————— youthful Valentine,
Attends the emperor in his royal court.’

Says Mr. Theobald, this forgetfulness and contradiction, viz. of Valentine being at Milan when he is said to be at the emperor’s court, may perhaps, be solved, ‘as since the reign of Charlemagne, this dukedom and its territories have belonged to the emperors.’ Says Mr. Johnson, ‘Mr. Theobald discovers not any great skill in history. Vienna is not the court of the emperor as emperor, nor has Milan been always without its princes since the days of Charlemagne.’ Indeed, Mr. Johnson, Theobald is so far in the right, that the city of Milan was the capital of the emperor in Lombardy, and he always was crowned there. Your shrewd observation of Milan ‘not having been always without its princes since the days of Charlemagne,’ is nothing to the purpose, because those princes were vassals to the empire, and received their investitures from the emperors, whose presence always superseded their territorial privileges; witness the histories of the Visconti, the Galeazzi, and the Sforza families, who all reigned in Milan, but as vassals to the emperor. Says Mr. Theobald, in the same note, but without any mark of reprobation from Mr. Johnson, ‘I wish, I could as easily solve another absurdity which en-
D. d. 2

counters us, of Valentine's going from Verona to Milan, both inland places, by sea.' But does Shakespeare speak a single word of Valentine's going from Verona to Milan by sea?—We believe not. He speaks indeed of a ship that was to carry him from Verona, or the Veronese, to Milan, or the Milanese. But every one knows that the vessels which then plied upon the Po and the Adige, tho' not so large as barks are now, were called ships; and where was the absurdity of Shakespeare in supposing, what is extremely probable, that Valentine went the whole or the greatest part of his journey by one or other of those rivers, without being within fifty miles of the sea?

In the first scene of the fourth act, Mr. Johnson in a note tells us that, 'Robin Hood was captain of a band of robbers, and was much inclined to rob churchmen.' We believe there never was such a person as Robin Hood, and that it is a very natural corruption of the word *robbinghood*, or the society of robbers, in the same manner as we say *brotherhood*, *sisterhood*, *priesthood*, and the like. Those *hoods* were very common in the northern parts, for some time after the Norman invasion; and after they were suppressed, it was very natural for priests and foreigners to coin a *Robin Hood* out of the *robbinghood*, which has been thereby contracted into a single person ever since.

The duke opens the first scene of *Measure for Measure*, in speaking to Escalus, as follows:

'Escalus,——

Escal. My Lord.

Duke. Of government the properties t' unfold,

Would seem in me t' affect speech and discourse.

Since I am not to know, that your own science

Exceeds, in that, the lists of all advice

My strength can give you: then no more remains:

But that to your sufficiency, as your worth is able,

And let them work.'——

We shall not here examine Mr. Theobald's absurd note, because Mr. J. by not admitting it, is not answerable for it. His own is as follows:

'Sir Thomas Hanmer having caught from Mr. Theobald a hint that a line was lost, endeavours to supply it thus.

——Then no more remains,

But that to your sufficiency you join

A will to serve us, as your worth is able.

'He has by this bold conjecture undoubtedly obtained a meaning, but perhaps not, even in his own opinion, the meaning of Shakespeare.

'That the passage is more or less corrupt, I believe every reader will agree with the editors. I am not convinced that a

line

line is lost, as Mr. Theobald conjectures, nor that the change of *but* to *put*, which Dr. Warburton has admitted after some other editor, will amend the fault. There was probably some original obscurity in the expression, which gave occasion to mistake in repetition or transcription. I therefore suspect that the author wrote thus,

‘ ——— Then no more remains,
But that to your *sufficiencies* your worth is *abled*,
And let them work.

‘ Then nothing remains more than to tell you that your virtue is now invested with power equal to your knowledge and wisdom. Let therefore your knowledge and your virtue now work together. It may easily be conceived how *sufficiencies* was, by an inarticulate speaker, or inattentive hearer, confounded with *sufficiency* as, and how *abled*, a word very unusual, was changed into *able*. For *abled*, however, an authority is not wanting: Lear uses it in the same sense, or nearly the same, with the Duke. As for *sufficiencies*, D. Hamilton, in his dying speech, prays that Charles II. may exceed both the *virtues* and *sufficiencies* of his father.

‘ ————— The terms

For common justice you're as pregnant in.]

‘ The later editions all give it, without authority, the terms of justice, and Dr. Warburton makes terms signify bounds or limits. I rather think the Duke meant to say, that Escalus was present, that is, ready and knowing in all the forms of law, and, among other things, in the terms or times set apart for its administration.’

After all this shrewd reasoning, Dr. Warburton certainly is in the right, tho’ he seems not to know why, for the word naturally referred to, was the duke’s *strength* or *power* in government, which, when joined to the *sufficiency* or *abilities* of Escalus, were equal to the task of the latter’s government, by a delegated authority. We cannot, partly for the reasons Mr. Johnson gives himself, agree to the alteration of *prone* in the sixth scene of the same play for *prompt*, or any other word.

‘ ————— for in her youth

There is a prone and speechless dialect,
Such as moves men !—————’

The sense is extremely clear, and in the manner of Shakespear, according to the old reading.

We cannot imagine why Mr. Johnson should give admittance to Warburton’s ridiculous note on the following speech,

‘ Why, all the souls that were, were forfeit once.’

merely because it is not good divinity; and that therefore the first *were* should be changed to *are*. It is evident by what follows,

‘And he, that might the ’vantage best have took,
Found out the remedy.’

that tho’ Isabella may not be a very accurate divine, yet it is plain, she speaks of the souls that were forfeited at the time the remedy first was found out.—Mr. Johnson in the same scene has the following note:

‘*But ere they live to end.*] This is very sagaciously substituted by Sir Thomas Hanmer for, *but here they live.*’ This conjecture is so far from being sagacious, that it makes the passage stark nonsense. The whole is as follows.

‘—————Now, ’tis awake;
Takes note of what is done; and like a prophet,
Looks in a glass that shews what future evils,
Or new, or by remissness new-conceiv’d,
And so in progress to be hatch’d and born,
Are now to have no successive degrees;
But ere they live to end.’

In the name of common sense, where is the difference between *ere* and *here*, which was the old reading? The *here* plainly refers to their being conceived in the prophetic glass, and consequently they were to be ended *ere* they lived in the world.

In the first scene of *As you like it*, Mr. Johnson agrees with Dr. Warburton in reading *stys* me here at home, instead of *stays* me here at home. If we had found the word *stys* in the original, we should not perhaps have ventured any emendation; but we are so far from thinking there is a necessity for any here, that we apprehend the amendment offered, to be a sort of tautology, and somewhat of an anticlimax; ‘to speak more properly, *stys* me here at home, unkept; for call you that keeping for a gentleman of my birth, that differs not from the stalling of an ox?’ This is the same as saying, I am *stayed* like a hog, nay, I am *stalled* like an ox; whereas, by retaining the original word the absurdity is removed. Mr. Johnson admits, without any reprehension, Warburton’s emendation, in the second scene, of *revenue* for *reverence*.

In the fourth scene of this act, Cælia says to her friend Rosalind, ‘Let us sit and mock the good housewife Fortune from her wheel, that her gifts may henceforth be bestowed equally.’ Mr. Johnson’s note upon this humorous passage is as follows. ‘The wheel of Fortune is not the *wheel* of a *housewife*. Shakspeare has confounded Fortune, whose wheel only figures

figures uncertainty and vicissitude with the Destiny that spins the thread of life, though indeed not with a wheel." We can by no means see how Shakspeare has confounded the *wheel* with the *distaff*; as the *spinning wheel* and the *wheel of Fortune* have the same form and figure. Cælia speaks of her and her companion, placing themselves at the *wheel of Fortune*.

In the seventh scene of the same act, Orlando says,

—————' My better parts
Are all thrown down; and that, which here stands up,
Is but a quintaine, a meer lifeless block.'

Mr. Johnson gives us Dr. Warburton's note upon this passage, who observes that a '*Quintaine* was a *post* or *butt* set up for several kinds of martial exercises, against which they threw their darts, and exercised their arms.' This is but an imperfect (to call it no worse) explanation of a beautiful passage. The *quintaine* was not the object of the darts and arms: it was a stake driven into a field, upon which were hung a shield and other trophies of war, at which they shot, darted, or rode, with a lance. When the shield and the trophies were all thrown down, the *quintaine* remained. Without this information how could the reader understand the allusion of

—————my better parts
Are all thrown down;'

This *quintaine* seems to have been of very old standing; Virgil, in describing the trophies of Mezentius, says,

*Ingentem quercum, decisis undique ramis,
Constituit tumulo, fulgentiaque induit arma.*

In the sixth scene of the second act, Mr. Johnson admits of Theobald's alteration of '*how merry are my spirits?*' into '*how weary are my spirits?*' And he tells us that the clown's reply makes this reading certain. We think that Rosalind's rejoinder makes the original reading certain: 'I must comfort (says he) the weaker vessel, as doublet and hose ought to shew itself courageous to petticoat.' From this speech (which we are to suppose Cælia not to hear) Rosalind affects a merriness of spirits. In the same scene, the clown says, 'I remember the wooing of a peascod instead of her, from whom I took two cods, and giving her them again, said with weeping tears, wear these for my sake.' Mr. Johnson observes, that 'for *cods* it would be more like sense to read *peas*, which having the shape of pearls, resembled the common presents of lovers.' Mr. Johnson seems to have forgotten that the clown took the *two cods* from his mistress. We suspect there is some allusion here to a *pillow*, which in the northern countries is still called

a *cod.*—Jaques, in his famous soliloquy, scene ninth of the same *Act*, mentions the justice to be

‘ Full of wise saws and modern instances.’

Upon which Mr. Johnson remarks, in opposition to Warburton, ‘ that the justice is full of *old sayings*, and *late examples*.’ We are somewhat suspicious, but far from being positive, that Shakespeare might have an allusion in the word *modern*, to those law-books that are called *moderns*, if any such were called so in his time.—In scene the third, act the third, says the clown,

— ‘ thou art damn’d, like an ill-roasted egg, all on one side.’

Says Mr. Johnson, ‘ of this jest, I do not fully comprehend the meaning.’ Then let him ask the first cook-maid he meets, and she will tell him, that when an egg is roasting, and not turned before the fire, it is ill-roasted, for one side is too hard and t’other too soft.

In the song (scene the fifth, act the third) we have the following stanza, in praise of Rosalind :

‘ Nature presently distill’d

Helen’s cheeks, but not her heart,

Cleopatra’s majesty ;

Atalanta’s better part ;

Sad Lucretia’s modesty.’

Mr. Johnson, in a long confused note, which we shall not transcribe, can make nothing of this same Atalanta, and concludes by saying, ‘ *Shakespeare* was no despicable mythologist, yet he seems here to have mistaken some other character for that of Atalanta.’ On the contrary, we believe that honest Shakespeare, in the dictionaries of his times, met with one Atalanta, who was Jason’s daughter, and who, after wounding the Calydonian boar, vowed perpetual virginity. The poet had just before mentioned two lewd characters, Helen and Cleopatra, and he contrasts their wantonness with *Atalanta’s better part*, *chastity*, and Lucretia’s *modesty*. Some, perhaps, may think, that *Atalanta’s better part* alludes to Rosalind’s quickness in repartee ; as a page or two after, Jaques says to Orlando, ‘ You have a nimble wit, I think it was made of Atalanta’s heels ;’ alluding to the well known story of the other Atalanta’s swiftness.

We cannot agree either with Dr. Warburton or Mr. Johnson, in finding out nonsense in Rosalind’s saying ‘ one inch of delay more is a South-sea of discovery.’ The discoveries made in the South-sea at that time, we may easily suppose to have been extremely slow, painful, and irksome ; and any reader of common sense must understand that to be Rosalind’s meaning.

‘ Here comes Sir Oliver — Sir Oliver Mar-text,’ says the clown,

clown, in the same act. Mr. Johnson's note upon this passage is so curious, that it is worth transcribing:

'He that has taken his first degree at the University, is, in the academical stile, called *Dominus*, and in common language was heretofore termed *Sir*. This was not always a word of contempt; the graduates assumed it in their own writings; so Trevifa, the historian, writes himself *Syr John de Trevifa*.'

Had Mr. Johnson been more of an antiquarian, he would have been a much better editor of Shakespeare. He would then have known that this is no academical, but a pontifical stile. The popes, not to be behind-hand with our kings before the Reformation, arrogated to themselves a power of knighthood, both in England and Scotland; and the honour was sold by their legates or agents, to churchmen, who could pay for it, which great numbers did in both kingdoms.

In the tenth scene, Mr. Johnson admits Dr. Warburton's observation, that 'a goblet is never kept *cover'd*, but when *empty*.' This, we doubt, is speaking not only without, but against, authority. *Covers* were intended to keep dust and insects out of the bowl, as may be proved by a variety of instances, could the thing admit of a dispute.

In *Love's Labour Lost* (act second, scene first) Mr. Johnson, in his note, tells us, that '*chapman* seems to signify the *seller*, not as now, commonly, the *buyer*.' We believe the commissioners of bankrupts understand *chapman* to be the *seller* as well as the *buyer*; and that the word was always understood in that sense.—In the second scene of the third act, Costard says,

'My sweet ounce of man's flesh; my in-cony Jew!'

'*Incony* or *kony*, in the north, signifies fine, delicate—as a *kony thing*, a fine thing. It is plain, therefore, we should read, *my in-cony jewel*. *Cony*, has the signification here given it; but *incony*, I never heard nor read elsewhere. I know not whether it be right, however specious, to change *Jew* to *jewel*. *Jew*, in our author's time, was, for whatever reason, apparently a word of endearment. So in *Midsummer Night's Dream*,

'Most tender juvenile, and the most lovely *Jew*.'

These are most unfortunate criticisms! *Conny*, or *cony*, in the North of England, and *canny*, in Scotland, have the same significations. They mean an artful, fortunate, provident manager; or a person who is auspicious and lucky. A *conny* or *canny foot*, is a foot of good luck; *inconny*, or *unconny*, is the reverse; and, therefore, Costard here applies it with great propriety to Armado, 'My in conny Jew!'—my ill-boding Jew.

He calls him Jew, on account of his sordid disposition, and, perhaps, of his complexion likewise, because Armado was a Spaniard. The first part of this sentence alludes to Moth, and the next to Armado, whose boasted remuneration, we see, amounts to the whole sum of three farthings.

As we do not propose to animadvert upon Mr. Johnson's performance, in the disputes he has with Shakspeare's other editors, concerning his author's meaning, on which much may generally be said on both sides, and both may be in the wrong, we shall confine ourselves to the passage where nothing, or next to nothing, can be said for the alterations which our editor has admitted or introduced. In the same play (scene the third, of the fourth act) he adopts the following criticism and emendation from Theobald:

'So doth the bound his master, the ape his keeper, the tired horse his rider.] The pedant here, to run down imitation, shews that it is a quality within the capacity of beasts: that the dog and ape are taught to copy tricks by their master and keeper; and so is the *tired* horse by his rider. This last is a wonderful instance; but it happens not to be true. The author must have wrote—the *tryed* horse his rider; i. e. one, *exercis'd*, and brought to the *manage*: for he obeys every sign and motion of the rein, or of his rider.'

As we have said, on other occasions, had we found the word *tried* in former copies, we should scarcely have dreamed of an emendation, but surely the word *tired* is much better. Where was our editor's sagacity, when he joined with Mr. Theobald in the idea, that a tired horse was the same as a *weary* or *fatigued* horse. Every one acquainted with the nature of that noble animal, knows how stately, how proud, how fond he is of his master, when he is *tired*, that is, *caparisoned*, *drest-out* with his *tires* of ribbands, knots, embossments, buckles, and his other Phalaræ; and if we mistake not, there exists, at this very day, such a trade as that of a horse-milliner, whose business is to *tire* or *dress-out* horses. If we consult ancient prints and pictures, our ancestors were far more ingenious and costly, in this branch of millinery, than the present age.

In the last scene of the same act, Mr. Johnson give admittance to a very whimsical alteration of the two following lines:

'And when love speaks, the voice of all the gods
Makes heav'n drowsy with the harmony!'

Dr. Warburton, instead of *make*, reads *mark*, 'that is (says he) in the voice of love alone, is included the voice of all the gods. Alluding to the ancient theogony, that love was the parent and support of all the gods. Hence, as Suidas tells us, Palcephatus wrote a poem, called, Ἀρσώδωνος καὶ Ἐρωτὸς φωνή

φωνῇ καὶ λόγῳ. The voice and speech of Venus and Love, which appears to have been a kind of *cosmogony*; the harmony of which is so great, that it calms and allays all kinds of disorders; alluding again to the ancient use of music, which was to compose monarchs, when by reason of the cares of empire, they used to pass whole nights in restless inquietude.

Though we entertain an uncommon opinion of Shakespeare's learning, yet, we dare assert, that when he wrote the two lines in question, he had no such authors as Suidas or Palcephatus in his eye. Suidas, it is true, does speak of one Palæphatus (not Palcephatus) who, he says, composed five thousand verses upon the language and discourse of Venus and Cupid; but we cannot find out the least authority, why the learned doctor should suppose it to be a *cosmogony*, the harmony of which is so great that it calms and allays all disorders. We are, therefore, inclined to believe, that he trusted too much to his memory on this occasion; and that he mistook this *cosmogony* for the *cosmogonia*, which this same author composed, and which was no more than a poem on the creation of the world. One Antimachus, an Egyptian, according to Suidas, wrote on the same subject.—Upon the whole, we entirely agree with the author of the Beauties of Shakespeare, that our poet's meaning is to shew, that when Love speaks, were all the rest of the gods to speak after him, *heaven would be drowsy*. We scarcely think, that the alteration of *make* into *makes*, is here needful, as mention is made of many voices forming but one.

[To be continued.]

II. *A Letter to the Right Reverend Author of the Divine Legation of Moses demonstrated; in answer to the Appendix to the fifth Volume of that Work: with an Appendix, containing a former literary Correspondence, by a late Professor in the University of Oxford.* 8vo. Pr. 1s. 6d. Millar.

THE author of an anonymous book, intitled, 'A Free and Candid Examination of the Bishop of London's Sermons,' having asked, 'Where was idolatry ever punished by the magistrate but under the Jewish œconomy?' Dr. Lowth, to whom this question was addressed, in the second edition of his 'Prelections concerning the Sacred Poetry of the Hebrews,' answers, 'Sub œconomiâ patriarcharum; in familiis, & sub dominatu Abrahami, Melchizedechi, Jobi, cæterorumque.'—The bishop of Gloucester, in an Appendix to the fifth Volume of the Divine Legation, espouses the cause of his friend the *examiner*, and thus attacks the professor: 'This

‘ This is so pleasant an answer, and so little needing the masterly hand of the *examiner* to correct, that a few strictures, in a cursory note, will be more than sufficient to do the business.

‘ 1. The *examiner*, to prove, I suppose, that the book of Job was a dramatic work, written long after the time of the patriarch, asks, ‘ Where was idolatry ever punished by the magistrate, but under the Jewish œconomy?’ The *professor* answers, ‘ It was punished under the Jobean œconomy.’ And he advances nothing without proof. Does not Job himself say, that idolatry was ‘ an iniquity to be punished by the Judge?’ The *examiner* replies, that ‘ the Job who says this, is an airy phantom, raised for other purposes than to lay down the law for the patriarchal times.’ The *professor* maintains that they are all asses, with ears as long as father Harduin’s, who cannot see that this is the true and genuine old Job.—In good time. *Sub judice lis est*: and while it is so, I am afraid the learned professor *begs the question*; when, to prove that idolatry was punished by the magistrate, out of the land of Judea, he affirms that *king Job* punished it. If he says he does not rest his assertion on this passage of the book of Job alone, but on the sacred records, from whence he concludes that those *civil magistrates*, Abraham and Melchisedec, punished idolatry, I shall own he acts fairly, in putting them all upon the same footing; and on what ground that stands, we shall now see.

‘ 2. The *examiner* says, ‘ Where was idolatry ever punished by the magistrate, but under the Jewish œconomy?’ A question equivalent to this, ‘ Where was idolatry punished by the civil magistrate, on the established laws of the state, but in Judea?’ To which the professor replies, ‘ It was punished by all the patriarchal monarchs, by king Job, king Abraham, and king Melchisedec.’

Of a noble race was Shenkin.

‘ But here, not one, save the last, had so much as a nominal title to civil magistracy: and this last drops, as it were, from the clouds, without lineage or parentage; so that though of *divine*, yet certainly not a monarch of the true stamp, by *hereditary right*. The critic, therefore, fails in his first point; which is, finding out civil magistrates to do his hierarchical drudgery.’

His lordship proceeds to examine the history of these patriarchs; and insists, that they neither did, *de facto*, nor could, *de jure*, punish idolatry by the judge.

In the remaining part of the appendix, the author endeavours to ridicule and expose an argument which the professor has deduced from the style and manner of the book of Job, in favour of its great antiquity, concluding his remarks in this menacing

menacing strain: 'He who did not spare the bishop, would certainly demolish the professor, should he take it into his head to examine the *Prelections* as he hath done the *Sermons*.'

In the letter now before us, the professor answers the bishop with freedom, acuteness, and spirit.

The reader, who knows in what manner the author of the *Divine Legation* has treated every writer, who has had the temerity to differ from his lordship's opinion, will be pleased with the following just and animated expostulation:

'Indeed, my lord, it is matter of common complaint, and a real hardship upon us free subjects of the republic of letters in general, that we cannot go on quietly and peaceably in the public road, upon the ordinary business of our calling, without meeting at every turn a sturdy bravo, who disputes our passage, claims the highway as his own, and falls upon us with his cudgel, if we do not keep just to the track in which he orders us to walk. You give yourself out as *Demonstrator* of *The Divine Legation of Moses*: this subject you look upon as your exclusive property; by what title, I cannot say: surely not as first occupier; for the *Divine Legation of Moses* had been often demonstrated before; and it would be no presumption even in a young student in theology to undertake to give a better, that is, a more satisfactory and irrefragable demonstration of it in five pages, than you have done in five volumes. However, in quality of demonstrator general of the *Divine Legation of Moses*, you lay in a further claim as lord paramount in all the realms of science: for the *Divine Legation of Moses*, it seems, contains in it all knowledge divine and human, ancient and modern; it treats, as of its proper subject, *de omni scibili, & de quolibet ente*; it is a perfect Encyclopedia; it includes in itself all history, chronology, criticism, divinity, law, politics, from the law of Moses down to the late Jew bill, and from Egyptian hieroglyphics to modern rebus-writing; and to it we are to have recourse, as to an infallible oracle, for the resolution of every question in literature. It is like lord Peter's brown loaf; it is mutton, and it is beef; it is fish, and it is flesh; it is meat, and it is drink; in it are contained *inclusive* all the necessaries of life; and a dreadful anathema hangs over the head of the unbeliever and gainsayer. For whatever it may pretend in theory, it admits in fact of no tolerance, no intercommunity of various sentiments, not the least difference of opinion: to dissent, is a capital offence; to be silent, is a criminal reserve; even to praise, unless in such high strains of penegyric as shall come up to the full standard of the great proprietor's extravagant self-estimation, argues a malignant parsimony, a disrespect, and an indignity*: the charge has been openly avowed, and a smart correction

* See the *Delicacy of Friendship*, p. 47, 49.

rection has been publicly inflicted on the offender. The demonstrator of *the Divine Legation* of Moses doth indeed in his pretensions *bestride the narrow world* of literature, and hath cast out his shoe over all the regions of science. He puts me mightily in mind of king *Picrocole*, when he had taken the castle of Clermauld; by assault indeed, and in all the forms, but without resistance; for the place was open and defenceless. Upon this foundation he sets up for universal monarchy; he makes an imaginary expedition through Europe, Africa, and Asia; his three ministers, the duc de Menüail, count Spadassin, and captain Merdaille, persuade him, that he is the most puissant and chivalrous prince that ever appeared since Alexander the Great, and that he has actually conquered all the world: and behold, he frightens the poor pope out of his wits, and seizes his dominions; he vanquishes and baptizes Barbarossa; he kills and slays all the Dog Turks and Mahometans; he gives away countries, and disposes of kingdoms; and bounces, blusters, and swaggers, as if he were really sovereign lord, and sole master of the universe.

Having stated his particular case, and settled preliminaries with his lordship, the professor proceeds to the matter in debate, which he introduces in this manner:

‘In examining your answer to me (for such, I suppose, I may, without impropriety, call it, though I never questioned you about these matters at all) I shall take your lordship for my guide; and try it by those rules which you have laid down, by which one may, with certainty, mark and fix the character and denomination of an answerer.

‘Your lordship, in the preface to the *Doctrine of Grace*, speaks of a mode of answering, which consists in *sophistry*, *buffoonery*, and *scurrility*. This judicious distribution of the subject suits my purpose so exactly, that I must beg leave to borrow it. I shall therefore treat of your answer to me, under the three heads of *sophistry*, *buffoonery*, and *scurrility*; which, with some animadversions on the *critical* part towards the conclusion, which is of a character somewhat different, will completely take in the whole of the Appendix.’

Our author begins with the argumentative; that is, as he undertakes to shew, the sophistical part of the Appendix. The first question in dispute is, ‘Whether, under the patriarchal government, idolatry was punished by the magistrate?’ The bishop holds the negative; and his first argument is taken from the behaviour and character of Abraham. The argument is this: ‘Abraham interceded for Sodom; therefore Abraham was an advocate for toleration.’ The professor minutely examines this argument, and observes, that there is no passage in
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the Bible in which idolatry is said to have been the crime for which Sodom was destroyed; and that Abraham's intercession for that city arose from a scruple solely respecting the justice of God in destroying the righteous together with the wicked, and had no relation to the particular crime, to the kind, or the measure of guilt of the offenders.

His lordship's second argument is taken from the thirty-first chapter of Genesis, in which we are told, that Rachel steals away her father's gods. 'Rachel (says his lordship) contrived to keep them, for no better purpose, *we may be sure*, than that for which the good man employed so much pains to recover them.' The professor observes, that we have no reason to suppose that Rachel stole her father's gods for idolatrous purposes; that she is represented, in the preceding chapter, as a serious and faithful worshipper of the true and only God, and that the author of the *Divine Legation* had observed himself, when he thought it something for his purpose to make the observation, 'that Jacob took care to instruct his wives in the true religion.' 'But (continues the professor) supposing Rachel stole her father's gods with a design to worship them, search was made, and nothing at all was discovered; not even the theft, much less the idolatry, which was the secret motive, and in time to be the consequence of the theft. So, as far as I can see, we are not a whit the wiser, or the nearer to the resolution of the question, whether idolatry was punished by the patriarchs, or not. Rachael, you say, was not punished for idolatry:—I answer, She was never proved guilty of it.'

The third case, as the professor observes, quite determines the question—against his lordship.

'It is no uncommon thing for an experienced polemic, when he is distressed by an untoward text, that lies in open view, full in the face of the reader, and just across his argument, to slip it out of sight, and convey it away, and keep it under cover with as much dexterity and flight of hand, as a juggler employs with his cups and balls. But here, all is fair and above board; the case is plainly laid before us; and we have nothing to do, but to see which way it tends, and what is the consequence directly resulting from it. "Jacob at Bethel, in pious emulation of his grand-father's care to keep the way of the Lord, commanded his household, and all that were with him, to put away the strange gods from among them." Now let us see your deduction from it. "They obeyed, all was well, and not a word of punishing by the Judge." Punishing, my lord! for what, I beseech you? for putting away the strange gods, as they were commanded to do? Just now you were for having poor Rachel punished, for nothing at all but your own suspicions; here you

go still farther, and expect that the people should be punished even for their obedience. "They obeyed, and all was well." But, suppose they had not obeyed, would all have been well then? A command issued by a superior, in an authoritative manner, and in due form, plainly implies a right, and a power, and a will, to enforce obedience to the command: the patriarch issues a command against idolatry; therefore the patriarch had a right, and a power, to punish idolatry; and would have punished it in those, whom he should have found guilty of the crime.

'Here then is the example required; and thus stands the fact attested by sacred history: Jacob, a ruler of a tribe, assumes, as such, a power of restraining and prohibiting, and consequently of punishing, idolatry. He forbids not only the public worship, but the private use, and secret possession, of idols: the people acknowledge this power by immediately obeying his command, by surrendering to him their idols, and every other mark and adjunct of false worship: and I add, that his duty * and engagements to God, his situation amongst nations addicted to the grossest idolatries, and the disposition of his own people inclined to idolatry (as appears by their having these abominations in their hands) sufficiently justify him in assuming and exercising such a power.'

Having seen how the matter stands in the history of the patriarchs, the professor observes, that the proof of the fact is sufficient for his purpose, without the justification of it. The true Job, or rather the author of the poem of Job, equal or prior in time to Moses, might, he says, express what was the received opinion and practice of his age, however iniquitous that opinion and practice might be: he might speak of idolatry as punished by the judge, though the judges of that age might exceed their commission in punishing it. But as he thinks, not only that the patriarchs did exercise their authority in restraining idolatrous worship, but that they might also do it, without being such inquisitors and prosecutors as the author of the Appendix would, in that case, represent them to have been; he proceeds to consider his lordship's argument from the laws of nature and nations.

Idolatry, the bishop says, is not punishable by the law of nations. The professor allows, that one nation has no right to punish another nation for idolatry; but when his lordship contends that idolatry is not punishable by the law of nature, the professor replies, that idolatry is a crime against the light of nature, and therefore, against the law of nature. That idolatry in question, the ancient heathen idolatry was such, he proves, from the first chapter of St. Paul's Epistle to the Romans,

* See Gen. xxviii. 20. 22.

mans, and from a passage in the Epistle to the Galatians, in which the apostle reckons heathen idolatry among the works of the flesh. The professor observes, that his lordship, in the same volume, speaks of the ancient heathen idolatry as a species of immorality; as such, it is evidently a crime against the law of nature. But, says he, though in a state of nature there is no human jurisdiction which can properly interpose to restrain this crime, yet, in a state of civil society, which is supposed in this question, this defect is supplied: the civil law is superinduced, and comes in aid of the natural law, and puts it in execution, in many instances, in which it could not be executed before. The idolatry then in question (as a crime against the law of nature, of the first magnitude, of the most pestilential influence, a crime, often notorious, and capable of legal conviction) is a proper object of the magistrate's animadversion.

Our author (having considered the question, in general, of the patriarchs right of restraining the idolatry of their times) takes a short view of it, with regard to the particular circumstances attending it, in the case of Abraham; and incontestibly proves, that it was the duty of that patriarch to oppose the introduction of idolatry among his people, and to punish all those of his dependents who should attempt to introduce it. — So much for the principal and argumentative part of the Appendix.

‘ When I called it *sophistry* (says the professor) I paid a compliment to much the greatest part of it, which it by no means deserved. *Sophistry*, implies address, management, and artifice; something specious, plausible, and imposing; some semblance, colour, or shadow of argument: even to this paltry merit your argumentation has not the least pretensions: it is such argumentation as never was produced by any one ‘ bred up in the principles of *logic*.’

The professor proceeds, in the second place, to the *buffoonery* of the Appendix, displayed in two curious paragraphs; in which his lordship is disposed to be very witty and ludicrous. — ‘ You go on (says the doctor) in the same way, and prove that I “ fail in my first point, which is, finding out civil magistrates” among the patriarchs. Your argument is really a pleasant one; in proper form it stands thus:—All civil magistrates are kings; but the patriarchs were not kings; therefore the patriarchs were not civil magistrates. The proof of the major, I presume, can be no other than this:—All kings are civil magistrates; therefore all civil magistrates are kings: which, according to the old canons of logic, is what, I think, we used to call, a *false conversion*. But, my lord, though one should grant that real power necessarily depended on nominal

title, and was always exactly proportionable to it; will not the title itself of *Patriarch* be sufficient for my purpose? Though Job and Abraham were not kings, yet, might they not be really and effectually rulers of tribes? And though the celebrated Mr. Shinkin was not king, nor so much as prince of Wales, yet, might he not be the Worshipful Davyth ap Shinkin, Esq; one of the Justices of the Quorum, for the County of Montgomery? And yet, if I had at all apprehended it to be necessary, I believe I could have offered some proof that these patriarchs were kings.

‘ But after all, I neither then was, nor am at present, under any sort of necessity of proving these patriarchs to be kings. I never called them so. You think you are mighty witty upon me with king Melchisedec, and king Shinkin. On me your jeer glances aslope; but it lights full upon Moses and St. Paul. Your “monarch, though dropt from the clouds, yet not of the true stamp, by hereditary right;” your ludicrous interpretation of “the tythes taken from Abraham into fines for nonconformity,” and the “blessing” into a spiritual-court “absolution;” your sneer upon the original scriptures of the Old Testament under the title of the *Hebrew Verity*, “the characteristic phrase with an ironical emphasis, which is your constant formula,” when you speak of the Hebrew Scriptures: your insinuation, that even the simple terms used in the Hebrew Verity are ambiguous and contradictory: all this has nothing to do with me, nor has it the least relation to the subject. It is all far-fetched conceit, and forced pleasantry; void of wit, of meaning, of common decency, of common sense: it is low banter, and illiberal burlesque upon the prophet, the apostle, and the holy scriptures. ‘It is really to be lamented, when we see a gentleman and a scholar join the small-dealers in second-hand ridicule, and with affected wit and real profaneness, merely for the sake of exerting his little talent of drollery, treat the Holy Scripture as cavalierly as ever did Collins or Tindal, lords Shaftesbury or Bolingbroke.’ But when we see *you*, my lord, a clergyman, and ——— but I forbear, in regard to your rank and character: it were well, if you had a proper regard to them yourself.’

From buffoonery to scurrility is an easy transition, which brings the professor to the *scurrilous* part of the Appendix.—— Under this head, he considers the following passage:

‘The learned professor, who has been hardily brought up in the keen atmosphere of *wholesome severities*, and early taught to distinguish between *de facto* and *de jure*.’——This reflection on the professor’s character, and the University of Oxford, required animadversion; and our author has done justice to both in his answer.

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The professor comes, lastly, to the *critical* part of the Appendix.

After two or three remarks on the bishop's translation of a passage in the Prelections, he thus proceeds:

‘ Your lordship begins your critical remarks with observing, “ that I am a little unlucky in my comparison ;” that is, in comparing the judgment of those who place the poem of Job between the Babylonian captivity, with that of father Harduin, who ascribed the golden poems of Virgil, Horace, and the rest, to the iron ages of the monks. Now really I thought I had been particularly lucky in this comparison ; when, a year or two after I had written this note, and before this note was published, I found that a very learned and ingenious foreign professor had hit upon the very same comparison, in very nearly the same case *; and that the comparison had struck him so forcibly, that he could not forbear using it a second time. A parallel not common, nor, I believe, ever before applied to this subject, occurring at once to two different persons, between whom there was then no communication whatever, should seem from this very circumstance to have a just foundation.

‘ But, as to the justness of the comparison, we shall see by and by, whether it does not appear from a true state of the things themselves so compared. “ The age of Job, say you, as fixed by him (the professor) and the age of the writer of his history, as fixed by me, run exactly parallel, not with the times of Virgil and Frederic Barbarossa, as he would insinuate, but with those of Ennius and Virgil.” I am afraid it will at last appear, that, after all the adventures of the Divine Legation of Moses, “ Judea itself is a *terra incognita* to this great adventurer.” Ezra the Virgil of the Hebrew classics! and Ezra to Job, in grace, elegance, and purity of language, as Virgil to Ennius! I will venture to affirm, that the critic, who gives forth this as his decisive judgment, never read either Job or Ezra: I mean, in the original, and with a competent knowledge of the language. I was very well convinced before, that the only interpreter who has made the book of Job intelligible, had never read Job in Hebrew ; and I now suspect, that the Demonstrator of the Divine Legation of Moses never read the Hebrew Pentateuch.—“ Job, the hero of the poem, lived in an age when civil society was but beginning to shew itself, and what is more, in a country where it never yet was formed.” I suppose the age of Job to have been earlier than that of Moses ; and the country of Job to have been the land of Edom, part of Arabia Petraea. I have given my reasons for making Job an Idumean ; and I now observe, that the great Sir Isaac Newton was of the same opinion. The country of Job was upon the

* Michaelis præfat. in Not. in Prælect. de sacrâ poesi Hebræorum.

borders of Egypt; and the age of Job was when the empire of Egypt was arrived at a high degree of improvement in all the arts of civil society. The country of Job must have had a considerable communication with Egypt, by means of the great commerce which was carried on between all the Eastern countries and Egypt, great part of which must pass through Edom; and it was a country of celebrated reputation for wisdom, for "authors of fables, and searchers out of understanding;" a reputation probably derived from ancient times. — "But Ezra was an eminent citizen in the most perfect civilized government in the world." In a civil government, your lordship ought to have said, which had lain a long time in a state of dissolution, and was but just now rising out of its ruins: circumstances which allow no encouragement or opportunity for the cultivation of letters — "which he was sent home to restore, laden with the literary treasures of the East." Ezra was indeed sent home laden with treasures; with six hundred and fifty talents of silver, and an hundred talents of gold; and with basins, and other vessels of gold, and silver, and fine copper; and with good store of wheat, and wine, and oil, and salt: but as for the literary treasures of the East, with which he was sent home laden, I have never read of them in history, nor can I find any traces of them in his writings. — "From this second transplantation of the republic, science got footing in Judea:" in a low degree, if we may judge by the few monuments that remain of it; nor did it ever make any near approach to the state in which it had been for many ages before the captivity. — "And, from a strict adherence to the law, a studious cultivation of the language, in which that law was written, naturally followed." If the Hebrew language was brought home safe and sound, and in vulgar use, as your lordship supposes, from the seventy years captivity at Babylon, which is very improbable, how came it, in the midst of this studious cultivation of it, to slip through their fingers, and be lost as a living language, as it certainly was within a few generations afterwards? — "As it did amongst the Saracens, who cultivated the Arabic, on the same principle. And to understand how great this was in both, we need only consider, that each had the same aversion to a translation of their law into a foreign language." Besides that the consequence is not very clear, part of the premises is certainly false: for that the Jews, before christianity began to prevail, had no aversion to a translation of their law into a foreign language, is plain, from the Greek translation of the Seventy, and from the Chaldee paraphrases; all made by the Jews themselves, and publicly used by them in their synagogues; in memory of the first of which the Alexandrine Jews long kept an annual feast, in
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the isle of Pharos; till, the christians making use of that translation against them, they began to detest it, and, as some say, changed their feast into a fast. What the Saracens did with the Arabic, I know not; and here your lordship getting out of my depth, I must leave you to discuss this point of Oriental learning by yourself; for I do not chuse to talk learnedly about what I do not understand. — “Yet for all this, the professor calls Ezra a *semi-Barbarian*.” My lord, you mistake me: you will perpetually appropriate to yourself in particular, what I say in general; as if you always intirely possessed my thoughts, and no one else was worth regarding. I did not confine myself to your hypothesis: I was speaking of those authors in general, who place the book of Job below the Babylonish captivity. I call the *age* semi-barbarous, if you please: I do not call Ezra a *semi-barbarous poet*; for I maintain, that Ezra was no poet at all. Others have placed the book of Job below the captivity, as well as you; Le Clerc, for instance: but Le Clerc understood what he was about too well to make Ezra the author of the poem; for he must have known, that Ezra was as improper a person as could well be chosen for that purpose.

“But granting, that in calling the *age* semi-barbarous, I virtually call Ezra so, who belonged to it. Well then, “the professor calls Ezra a *semi-barbarian*, though we agree, that he wrote by the inspiration of the Most High.” So, it seems, the character of *semi-barbarian* is incompatible with that of an inspired writer; and the invidious conclusion is, that by calling Ezra a semi barbarian, I cast a reflection upon him, that tends to invalidate the opinion of his inspiration. Manifestly so: the opposition is strongly marked; Ezra a *semi-barbarian*, though *inspired*! Now, my lord, pray recollect your own position concerning this matter in the *Doctrine of Grace*: by which it should rather seem, that I had been faulty quite on the other side, and that by calling Ezra only half a barbarian, I had robbed him of half his pretensions to the inspiration of the Most High. Here follows your position: you introduce it as a bold one, and it fully comes up to the character you give of it. “I will be bold to affirm, that were the *style* of the New Testament exactly such as his (Dr. Middleton’s) very exaggerated account of it would persuade us to believe, namely, that it is *utterly rude and barbarous, and abounding with every fault that can possibly deform a language*, this is so far from proving such language not divinely inspired, that it is one *certain mark* of this original.” And can you now, consistently with this bold affirmation, upbraid me with the crime of calling an inspired writer a semi-barbarian? Commend me to the candid and judicious polemic; who, resolved at all adventures to object, and being at a loss for other

objections, casts his own principles, as a severe reproach, in the teeth of his adversary.'

The author of the Appendix has denied that there is any foundation for forming even a tolerable judgment concerning the time of any one of the writers of the Old Testament, from his stile and manner; and he has treated all such judgment as affected and pedantic.

The professor considers this notion at large, and offers his opinion of the characters of some of the principal Hebrew writers, and of the difference of stile and manner, which may, he thinks, upon just grounds be observed in them; yet only so far as may be necessary to throw some light upon the present question concerning the age of the book of Job,

Setting aside then this book at present as doubtful, Moses, he thinks, stands at the head of the Hebrew writers, not only in point of time, but in regard also of literary merit, as an historian, as an orator, and as a poet. He mentions the history of Joseph, as an example of simple, noble, elegant, interesting, pathetic narration; of justness, neatness, and perspicuity of historic composition; to which nothing equal, or in any degree comparable, can be produced from Herodotus or Xenophon, Sallust or Livy. As an orator; his exhortations in the book of Deuteronomy, have, he thinks, a force, a spirit, and an elegance, equal at least to any thing of the same kind in the prophets of a later age. As a poet; his prophetic ode, is superior to every thing of its kind, except perhaps that of Isaiah, chap. xiv. and we have in this ode of Moses an excellent example of the poetical construction, or the sententious style characteristic of Hebrew poetry. Our author farther observes that, in the poetical stile, Moses has not only given some excellent examples of his own faculty, but has likewise preserved several specimens of poetry from other hands, and of a higher age; as the prophecies of Jacob and Balaam, which, he says, have a neatness, a purity, and precision in the sententious manner, which the latter ages seldom attained. From these considerations he ventures to mark the age of Moses, as an age in which Hebrew composition, both in prose and verse, was arrived at its full form, maturity, and perfection; and to conclude, that the excellence of the composition of the poem of Job, is no bar to its being ascribed to that age, which his lordship represents as uncivilized and barbarous. He thinks then that, upon the most strict examination of the stile, manner, language, and poetical composition of that poem, it will appear to all proper judges to be more suitable to that age, the age equal, or some what prior to the time of Moses, than to any other whatsoever.

The bishop supposes Ezra to have been the author of the poem of Job; 'But, says the professor, let any one, properly qualified to judge in this matter, read the plain historical narrative in the two first chapters of Job: it is neat, concise, clear in its order and method, pure and elegant in its expression. Let him turn to Ezra, and find, if he can, a single Hebrew chapter, on which he can, with a safe conscience, bestow any part of this commendation. Let him moreover take into the account this last author's barbarous terms, and then let him tell me fairly, whether he does not find as much difference between these two writers, as between Sallust and William of Malmesbury. Let him next look into the poetical parts of Job, and let him compare them with any part of Ezra's undoubted writings; and I would then ask him, whether he would not as soon pitch upon Geoffry of Monmouth for the author of the *Æneid*, if that were a doubtful point, as Ezra for the author of the poem of Job, and I should not much doubt of his answering in the affirmative.'

The professor concludes his letter in the stile and manner of his opponent—If he, who has *demolished* the Appendix, *should take it into his head to examine* the book itself, he might possibly make some havock in *The Divine Legation of Moses demonstrated*.

The Appendix which is subjoined to this performance contains five letters, which passed between Dr. Warburton and Dr. Lowth, in the year 1756, on the subject of the book of Job, and some passages in Dr. Lowth's *Prelections*, which the author of the *Divine Legation* has looked upon as aimed against himself. To an impartial reader there seems to be nothing in those passages but what is fair and candid, and consistent with that freedom, which every member of the republic of letters has a right to claim in matters of opinion.

The present dispute concerning the punishment of idolatry by the judge, [see Job xxxi, 28.] proceeds upon the sense given in our translation, which, as Dr. Lowth observes, seems the most obvious, and therefore is perhaps the most probable. It is certain however, as he intimates, that many learned men explain this text in a different manner, as not implying any judicial punishment.

The original עֵין פְּלִילִי, *iniquitas judicanda*, seems to mean nothing more than *iniquitas digna quæ judicetur & puniatur*, and this might have been said by any worshipper of the true God, in any country where idolatry was not 'punished by the civil magistrate, on the established laws of the state.' As תפלה signifies *prayer*, the phrase above-mentioned may possibly mean a crime to be *deprecat*. In Arabic it signifies *arbitrari*. This passage therefore is not sufficient to support the weight which

the author of the Divine Legation has laid upon it. Nor can we agree with Mr. Locke, from whom the argument is taken, 'that this place alone, were there no other, is sufficient to confirm their opinion, who conclude the book of Job to be written by a Jew' after the promulgation of the law.

III. *Commentaries on the Laws of England. Book the first.* By William Blackstone, Esq. *Vinerian Professor of Law, and Solicitor General to her Majesty.* Pr. 18s. in Sheets. Worrall.

IF it be true (as it most surely is) that he is a good man, 'qui consulta patrum, qui leges juraque servat,' who preserves inviolable the decrees of the state, with the rights of his fellow subjects; it must appear to be the duty of every individual to study the laws of his country. It must further be instructive as well as delightful to those of a more liberal turn, to enquire into the principles on which these laws are founded; more especially as an examination into the laws and their principles, is incumbent on those whose superior station in life may or have entitled them to a place among that august body which constitutes the legislature of this kingdom. It must be an additional motive to enquiry, that the result of it will convince an Englishman of the peculiar excellence of the government under which he lives, and of the laws which frame it. The superior excellence of our constitution may be fully illustrated by comparing it with others. To this purpose the *Esprit des Loix*, of the celebrated baron Montesquieu, is very happily adapted. The wisdom with which the legislative and executive parts of government are contrasted, in our constitution; and the nicety with which the excesses of states, either into despotism or licentiousness, are tempered; deserve the highest admiration. So happily is it formed, that though sometimes, like the stream urged over its banks by accumulated torrents, it has been roused into rebellion, depressed into slavery, or corrupted by bribery; yet as constantly has it resumed, by its innate goodness, the original temper and purity of its composition.

The Habeas corpus act, and the trial by juries, are inestimable benefits which we *only* enjoy; and are such bulwarks of our lives, liberties, and property, as in all appearance can hardly fail but with the pillars of the world. The study of so excellent a constitution must certainly merit our first attention; and so learned and ingenious a Commentary on it, as this before

before us, must give the highest satisfaction to our readers. It is here they will learn to venerate the incomparable worth of their forefathers, who, when artfully allured, by the temptation of temporal advantages, to alter the laws of the land, made an answer which should be graven in adamant, placed on the front of the senate-house, and encircle the throne of our sovereign; the ever memorable answer

Nolumus leges Angliæ mutare.

Having thus shewn the importance of the subject matter, on which the work before us is a comment, we shall now endeavour to furnish our readers with the means of judging of the manner in which it is executed, by laying a summary of it before them.

On the study of the law, with which this commentary begins, Mr. Blackstone laments that our own system should have been so much neglected. That the imperial laws, though useful and ornamental, should have been studied here in preference to our own, he thinks highly improper. 'We must not, says he, carry our veneration so far as to sacrifice our Alfred and our Edward, to the manes of Theodosius and Justinian: we must not prefer the edict of the prætor, or the rescript of the Roman emperor, to our own immemorial customs, or the sanctions of an English parliament; unless we can also prefer the despotic monarchy of Rome and Byzantium, for whose meridians the former were calculated, to the free constitution of Britain, which the latter are adapted to perpetuate†.' Our author proceeds next to enlarge upon the utility of this study. He observes, that a competent knowledge of the laws of that society in which we live, is of the highest importance; that it is necessary in every member of the society, particularly those of the rank of gentlemen, as, in consequence of their property, they may be called upon to establish the rights, to estimate the injuries, to weigh the accusations, and sometimes to dispose of the lives, of their fellow-subjects, by serving upon juries. It may also happen that they may be elected representatives of the people in parliament; a trust of which they would do well to remember its nature and importance. 'They are not, says he, thus honourably distinguished from the rest of their fellow-subjects, merely that they may privilege their persons, their estates, or their domestics; that they may lift under party banners; may grant or withhold supplies: may vote with or vote against a popular or unpopular administration; but upon

† P. 5.

considerations far more interesting and important. They are the guardians of the English constitution; the makers, repealers, and interpreters of the English laws; delegated to watch, to check, and to avert every dangerous innovation; to propose, to adopt, and to cherish any solid and well weighed improvement; bound by every tie of nature, of honour, and of religion, to transmit that constitution and those laws to their posterity, amended if possible, at least without any derogation. And how unbecoming must it appear in a member of the legislature, to vote for a new law, who is utterly ignorant of the old! what kind of interpretation can he be able to give, who is a stranger to the text on which he comments*." Such is the spirited propriety with which Mr. Blackstone describes the duty of this illustrious charge. This knowledge of the laws so necessary in the gentlemen, is yet more indispensable in the nobility; because, as he observes, 'the nobility are not only by birth hereditary counsellors of the crown, and judges, upon their honour, of the lives of their brother-peers, but also arbiters of the property of all their fellow-subjects, and that in their last resort.' In this their judicial capacity, they are bound to decide the nicest and most critical points of the law; to examine and correct such errors as have escaped the most experienced sages of the profession, the lord keeper, and the judges of the courts at Westminster. Their sentence is final, decisive, irrevocable; no appeal, no correction, not even a review can be had; and to their determination, whatever it be, the inferior courts of justice must conform; otherwise the rule of property would no longer be uniform and steady†. From these premises he draws an obvious conclusion, that an inacquaintance with law, must in the nobility, be shameful to themselves and irreparably injurious to mankind. We shall not be more particular with the remaining part of this introduction, than to observe, that it is chiefly employed in a critical enquiry into the causes which originally prevented the study of law, from making a part in academical education; to which he subjoins some arguments to evince the wisdom and utility of such an institution, and an account of Mr. Viner's will, the founder of this professorship.

We come next to consider *the nature of laws in general*. Mr. Blackstone defines law, to be *a rule of action*; and, after an ingenious enquiry into the nature and origin of natural and revealed laws, he observes that, 'upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to con-

* P. 9.

† P. 11.

tradict these. From the necessity mankind was under of uniting into societies, result separate states, whose mutual intercourse produce a third species of law, the *jus gentium*, quod naturalis ratio inter omnes homines constituit. This is therefore grafted on the law of nature.* Thus much being premised on laws in general; Mr. Blackstone proceeds to treat of the civil law, which he terms municipal, and defines to be 'a rule of civil conduct, prescribed by the supreme power in a state, commanding what is right, and prohibiting what is wrong*.' He then enlarges on the different heads of this definition, so as to explain its properties. Their mutual wants and fears having thrown men into societies; government resulted of course, as necessary to keep these societies in order. The three grand requisites, to every well constituted frame of government, are wisdom, goodness, and power; wisdom to discern the real interests of the community, goodness to endeavour always to pursue that real interest, and strength or power to carry this knowledge and intention into execution.† This leads our author to mention the three simple and general forms of government, with a brief account of their different and prevailing principles. In this part, we find nothing new; and would wish to add, from Montesquieu, that moderation is the very soul of an aristocracy; a moderation founded on virtue, not proceeding from indolence or pusillanimity‡. Mr. Blackstone observes, that Tacitus treated the idea of a government compounded of those simple forms as visionary and instable. "But happily, continues he, for us of this island, the British constitution has long remained, and I trust will long continue, a standing exception to the truth of this observation. For as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and dispatch that are to be found in the most absolute monarchy; and as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other; first the king; secondly the lords spiritual and temporal, which is an aristocratical assembly of persons, selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy; as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing, there can no inconvenience be attempted by any of the three branches, but will be withstood by one of the other two; each

* P. 44. † P. 48. ‡ *Esprit des Loix*, liv. 3. ch. iv.

branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous*.

Such is the constitution of the British government, than which nothing can be framed on principles more wise and permanent. And however impracticable it might appear to Tacitus, he certainly had an example of it under his own eye, since of the German government he gives this idea, 'On affairs of less moment (says he), the chief men consult together; on those of greater importance, the whole community: yet in such a manner, that those things which are in the disposal of the people, are debated on by the chiefs.' The illustrious Montesquieu, though fully sensible of the admirable goodness of our constitution, observes, 'that as all human things have an end, this state will lose its liberty, it will perish. Have not Sparta and Carthage perished? It will perish when the legislative power shall become more corrupt than the executive.' This doom pronounced by the mouth of so wise, so sagacious a man, cannot be too often contemplated, nor too well remembered by those who compose the legislation; that by a constant and strenuous endeavour to maintain their virtue and integrity inviolate, they may at least prolong, if they cannot avert, the natural day of dissolution.

We return to our civilian, who proceeding to consider further the municipal law, divides it into, 1st. *declaratory* of rights to be observed, and wrongs to be eschewed. 2d. *Directory* to enjoin observance of the former. 3d. *Remedial*, to recover rights or redress wrongs. 4th. *Vindictory*, to punish the commission of wrong, or the neglect of right†. To this is annexed a comment on each branch of the law, to illustrate them in their various and special applications in society. On the interpretation of laws, Mr. Blackstone observes that, 'the fairest and most rational method to interpret the will of the legislator, is by exploring his intentions at the time when the law was made, by signs the most natural and probable. And these signs are either the words, the context, the subject-matter, the effects and consequence, or the spirit and reason of the law‡.' The nature of these signs he explains at large, and from the last method of interpreting laws, by the reason of them, he deduces what we call equity; which gives relief from the grievance of general decrees by positive laws, in particular cases.

This, he very properly observes, should be exercised with such restrictions as may prevent the destruction of all law, by leaving too much in the breast of the judge. "Law without equity, tho' hard and disagreeable, is much more desirable for the

* p. 50. † p. 53. ‡ p. 59.

public good, than equity without law; which would make every judge a legislator, and introduce most infinite confusion; as there would then be almost as many different rules of action laid down in our courts, as there are differences of capacity and sentiment in the human mind*."

Our author proceeds to the municipal law of England; as distinguished into common law, and statute law. Of the former he observes, that 'with us at present the monuments and evidences of our legal customs are contained in the records of the several courts of justice, in books of reports and judicial decisions, and in the treatises of learned sages of the profession, preserved and handed down to us from the times of highest antiquity. 'However, I therefore stile those parts of our law *leges non scriptæ*, because their original institution and authority are not set down in writing, as acts of parliament are, but they receive their binding power, and the force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom†.'" The first digest of these customs, is said to have been made by Alfred the Great, in his *dome-book*, or *Liber judicialis*. From the adventitious combination of such various nations as have settled in this island, and introduced their particular customs, the whole has become more copious and excellent. The establishment of the Danes in England, produced, about the eleventh century, an addition to the former system; so that it was now distinguished into 1. The Mercen-lage or Mercian laws. 2. The West Saxon lage, or laws of the West-Saxons. 3. The Dane-lage, or Danish law. The code of Alfred was revived and enlarged by Edgar, and Edward the Confessor, whose work is now the Standard.‡ Mr. Blackstone distinguishes the common law into 1. 'General customs; which are the universal rule of the whole kingdom, and form the common law in its stricter and more usual signification. 2. Particular customs; which for the most part affect only the inhabitants of particular districts. 3. Certain particular laws; which by custom are adapted and used by some particular courts, of pretty general and extensive jurisdiction§.'" Under these three heads he treats upon this part of his subject, in a manner so full and extensive, as permits us only to refer our reader to the commentary itself. We may however observe, that under the last head he places the civil and canon laws of this kingdom. In this Mr. Blackstone follows the example of Sir Mathew Hale, who ranks them among the *leges non scriptæ*. The origin and constitution of the civil or Roman law are here laid down; and the canon or ecclesiastical law explained.

* p. 62. † p. 63. ‡ p. 66. § p. 67.

The courts in which the civil and canon laws prevail, are four, 1. The courts of the archbishops and bishops, and their derivative officers, usually called, in our law courts, christian, curie christianitatis, or the ecclesiastical courts. 2. The military courts. 3. The courts of admiralty. 4. The courts of the two universities*." And these are to be understood as under the restriction of the common law, and of appeals to the crown.

The *leges scriptæ*, written, or statute law, come next to be considered. The oldest of these is the famous Magna Charta, as confirmed in parliament 9 Hen. III. These he treats as either *general* or *special*; *public* or *private* †. They are also *declaratory* of the common law, as *remedial* of some defects therein‡. He lays down the rules that should direct the construction of statutes.

Mr. Blackstone, in the next place, takes a view of the countries subject to the laws of England. 'The kingdom of England, says he, over which our municipal laws have jurisdiction, includes not, by the common law, either Wales, Scotland, or Ireland, or any other part of the king's dominions, except the territory of England only. And yet the civil laws and local customs of this territory do now obtain, in part or in all, with more or less restrictions, in these and many other adjacent countries; of which it will be proper first to take a review, before we consider the kingdom of England itself, the original and proper subject of these laws§.' In the course of this review we are informed when, in what manner, and in how far the kingdoms of Wales, Scotland, and Ireland, became united with, or subjected to the laws of England. Therefore it appears that Wales was united entirely with England, to be governed wholly by her laws, by the 27th statute of Henry VIII. || That the union with Scotland was established for ever in 1707, 5th of Anne, under the restrictions of twenty five articles, the principal of which are here enumerated**. That Ireland, tho' a distinct, is yet a subordinate kingdom, and by the 6th of Geo. I. c. 5. was declared subject to the laws made for the people of Ireland, by the British parliament††. The Islands of Man, Jersey, Guernsey, Sark, Alderney, and their appendages, are governed by their own laws, from which an appeal lies to the king and council. The first however, has been lately subjected to the British excise and customs.‡‡ The American plantations he determines to be subject to the British parliament, tho' governed by their own assemblies and laws§§.

* p. 83. † p. 88. ‡ p. 86. § p. 93. || p. 94. ** p. 96.
†† p. 101. ‡‡ p. 104. §§ p. 105.

The author returns to the realm of England, whose territory he divides into ecclesiastical and civil. The former is subdivided into the two provinces of Canterbury and York; twenty-four sees of suffragan bishops; sixty archdeaconries, rural deaneries and parishes*. The constitution of parishes, and their endowments are next considered.

The civil division of the kingdom, which seems to owe its original to king Alfred, is into counties, these into hundreds, and hundreds into tithings or towns. Town or vill, is now a generic word, including the several species of cities, boroughs, and common towns. As ten families of freeholders make up a town, so ten towns constitute a hundred, but the number of these hundreds that make up a county or shire, is indefinite†. The three counties, Chester, Durham, and Lancaster, are called palatine, a palatio, because the owners thereof had a sovereign jurisdiction within them. But the county of Durham, is the only one now remaining in the hands of a subject. The isle of Ely, he observes, is not a county palatine, but a royal franchise, in which the bishop exercises a sovereign jurisdiction‡.

This finishes what Mr. Blackstone considers as an introduction to his Commentary on the laws of England, of which he proceeds next to treat under the following heads. 1. *The rights of persons*; with the means whereby such rights may either be acquired or lost. 2. *The rights of things*; with the means also of acquiring and losing them. 3. *Private wrongs*, or civil injuries; with the means of redressing them by law. 4. *Public wrongs*, or crimes and misdemeanors; with the means of prevention and punishment. The rights of persons he considers as absolute, or appertaining to particular men, merely as individuals; and as relative or incident to them, as members of society, and standing in various relations to each other. || Mr. Blackstone thinks, with the spirited author of the Dialogues on Government, that our liberties are coeval with our form of government, and tho' they have often suffered a temporary violation, yet their fundamental articles have been from time to time asserted in parliament, as often as they were thought to be in danger. First, by the Great Charter of Liberties obtained sword in hand, from king John, and confirmed by his son; and this he regard, with Sir Edward Coke, to have been for the most part declaratory of the principal grounds of the fundamental laws of England. Secondly, these were confirmed by a number of statutes from the first Edward to Henry the fourth. To these acceded the Petition of Right, by Charles the first. The fourth great accession was the Habeas corpus act, under

* p. 107. † p. 112. ‡ 115. || p. 119.

Charles the second. In the fifth place was the Bill of Rights, and lastly the Act of Settlement*. Such is the impregnable basis on which the fabric of our most excellent government is reared, and the pillars with which it is fortified; a fabric which nothing can shake, but the total degeneracy of its inhabitants. Our author goes on to consider the rights or liberties of the people of England at large, under the three principal and primary articles of the right of personal security, the right of personal liberty, and the right of private property. 'The rights of personal security, says he, consists in a person's legal and uninterrupted enjoyment of his life, his limbs, his body, his health, and his reputation†. Personal liberty consists in the power of loco-motion, of changing situation, or removing one's person to whatsoever place one's own inclination may direct, without imprisonment or restraint, except by due course of law‡. The third, absolute right of property, inherent in every Englishman, consists in the free use, disposal, and enjoyment of all his acquisitions, without any controul or diminution, save only by the laws of the land§. These articles furnish ample matter for the disquisition Mr. Blackstone has bestowed on them, in the perusal of which our readers may find the highest gratification. To these principal rights of the subject are added, as barriers, the parliament; the limitation of the king's prerogative; the right of applying to courts of justice for redress of injuries||; of petitioning the king or either house of parliament, for the redress of grievances; and lastly, the right of having arms for their defence.** In closing this chapter our author says, 'and all these rights and liberties it is our birth-right to enjoy entire; unless where the laws of our country have laid them under necessary restraints; restraints in themselves so gentle and moderate, as will appear, upon farther enquiry, that no man of sense or probity would wish to see them slackened. For all of us have it in our choice to do every thing that a good man would desire to do; and are restrained from nothing but what would be pernicious, either to ourselves or our fellow-citizens. So that this review of our situation may fully justify the observation of a learned French author, who indeed, generally both thought and wrote in the genuine spirit of freedom; and who hath not scrupled to profess, even in the very bosom of his native country, that the English is the only nation in the world, where political or civil liberty is the direct end of its constitution. Recommending therefore, to the student in our laws, a farther and more accurate search in-

* p. 123. † p. 125. ‡ p. 130. § p. 134. || p. 136.
 ** p. 139.

to this extensive and important title, I shall close my remarks upon it, with the expiring wish of the famous father Paul to his country, *Esto perpetua* *.

The next subject, which Mr. Blackstone discusses, is the important one of the parliaments. Here he produces, some historical facts, from whence it indisputably appears, that parliaments, or general councils, are coeval with the kingdom itself. He does not venture to engage in the controversy, concerning the manner in which they were originally composed. 'I hold it sufficient, says he, that it is generally agreed, that in the main, the constitution of parliament, as it now stands, was marked out so long ago as the seventeenth year of king John, A. D. 1215, in the great charter granted by that prince; wherein he promises to summon all archbishops, bishops, abbots, earls, and greater barons personally; and all other tenants in chief under the crown, by the sheriffs and bailiffs; to meet at a certain place, with forty days notice, to assess aids and scutages when necessary.'

Of the parliament thus constituted, and consisting of king, lords, and commons, our author proceeds to consider at large, the nature and rights under the following heads. 1. The manner and time of its assembling. 2. Its constituent parts. 3. The laws and customs relating to it, considered as one aggregate body. 4 and 5. The laws and customs relating to each house, separately and distinctly taken. 6. The methods of proceeding and of making statutes, in both houses. And lastly, the manner of the parliament's adjournment, prorogation, and dissolution†. This important part of the subject Mr. Blackstone has accomplished, with a judgment, spirit, and perspicuity, which do him much honour; and cannot fail to please, as well as to instruct, the reader. He thinks, contrary to the sentiment of Mr. Locke and others, that the parliament is absolutely uncontrollable. That is, that there remains not in the people an ultimate and supreme right, to remove or alter the legislative power, when they find it act contrary to the trust reposed in its constituents; so that, if such a trust be abused, it does not thereby become forfeit, and devolve on those who gave it‡. Were it necessary to question the truth of this position, which is certainly too favourable to arbitrary power, apt enough of itself to encroach on the liberties of the most wary people, we would say that it can hardly be consistent with common sense to imagine, that when a people delegate a part of themselves to watch over their liberties, they can be supposed to give them up entirely to that very body, and thereby volunta-

* p. 140.

† p. 145.

‡ p. 157.

rily erect over themselves the very tyranny which, in the interest of the constitution they designed to avoid. This would be to suppose them guilty of the most palpable absurdity; and therefore, if they ever reposed such a trust, the saving clause of a resumptive power in case of misuse, is in the very nature of it so strongly implied as to be valid, whether it be expressly mentioned or not. We have said, if it were worth while to question the position, not because we are insensible of the extreme delicacy and importance of such a question; but because we conceive, that were this supreme power justly resident in the people, they are too patient of wrongs to vindicate it from any but the most flagrant and insupportable violations. And when such atrocious wrongs have once inflamed them, all human laws must fall before their rage. Therefore their agency, when once put in motion, would produce the same uncontrollable effect, whether legally empowered, or contrary to the constitution.

We cannot help quoting the following passage with respect to the qualifications of electors. 'The true reason, says Mr. Blackstone, of requiring any qualification with regard to property, in voters, is to exclude such persons as are in so mean a situation, that they are esteemed to have no will of their own. If these persons had votes, they would be tempted to dispose of them under some undue influence or other. This would give a great, an artful, and a wealthy man, a larger share in elections, than is consistent with general liberty. If it were probable that every man would give his vote freely, and without influence of any kind, then, upon the true theory and genuine principles of liberty, every member of the community, however poor, would have a vote in electing those delegates, to whose charge is committed the disposal of his property, his liberty, and his life. But, since that can hardly be expected in persons of indigent fortunes, or such as are under the immediate dominion of others, all popular states have been obliged to establish certain qualifications, whereby some, who are suspected to have no will of their own, are excluded from voting, in order to set other individuals, whose wills may be supposed independent, more thoroughly upon a level with each other*.'

The next subject of enquiry is, concerning the king and his title; in which the royal rights and authority are considered with respect to the king's title, his royal family, his councils, his duties, his prerogative, and his revenue. Mr. Blackstone maintains, that the crown is by common law, and constitution-

qual custom, hereditary; and this in a manner peculiar to itself: but the right of inheritance may, from time to time, be changed or limited by act of parliament; under which limitations the crown still continues hereditary *. This power of parliament he maintains, with such authentic facts and clear reasoning, that we cannot help joining in his conclusion, 'That it is unquestionably in the breast of the supreme legislative authority of this kingdom, the king and both houses of parliament, to defeat this hereditary right; and by particular entails, limitations, and provisions, to exclude the immediate heir, and vest the inheritance in any one else †.' He determines that the mode of the regal inheritance, in general, corresponds with the feudal path of descents, chalked out by the common law in the succession to landed estates; but with these two material and necessary exceptions, that the crown descends in the female line to the eldest daughter only, and her issue, not, like common estates, to all the daughters equally; and this for the obvious reason of having but one queen: and secondly, there is no objection, as in common descents, to the succession of a brother, an uncle, or other collateral relation of the half blood ‡. These are the principles which govern the constitution, on which the hereditary right to the throne is founded; and these our author more fully illustrates, by a short and apposite review of our history, in which innumerable instances occur of the succession regulated, limited, altered or confirmed by act of parliament. The memorable abdication of the throne, by king James, left no other alternative than that of returning entirely to a state of anarchy and nature, or appointing a new monarch by the remaining powers of government. The latter of these was undoubtedly to be preferred. 'The king's endeavours, says he, to subvert the constitution, by breaking the original contract, his violation of the fundamental laws, and his withdrawing himself out of the kingdom, were evident and notorious: and the consequences drawn from these facts, namely, that they amounted to an abdication of the government; which abdication did not only affect the person of the king himself, but also his heirs, and rendered the throne absolutely and completely vacant, it belonged to our ancestors to determine.'—'And in fine, whereas our ancestors having most indisputably a competent jurisdiction to decide this great and important question, and having in fact, decided it, it is now become our duty, at this distance of time, to acquiesce in their determination; being born under that establishment which was built on this foundation, and obliged by every tie, religious as

* p. 184.

† p. 188.

‡ p. 186.

well as civil, to maintain it *.' Upon the impending extinction of the protestant descendants of Charles the first, the parliament was directed by the old law of regal descent, to the posterity of James the first; and the princess Sophia, being the daughter of Elizabeth, queen of Bohemia, who was the youngest daughter of James the first, was the nearest of the ancient blood royal, not incapacitated by professing the popish religion. 'On her, therefore, and the heirs of her body, being protestants, the remainder of the crown, expectant on the death of king William, and queen Anne, without issue, was settled by statute 12 and 13 W. III. c. 24.' On this hereditary and authentic title does the present illustrious family possess the throne. 'The princess Sophia dying before queen Anne, the inheritance thus limited, descended on her son and heir, king George the first; and having, on the death of the queen, taken effect in his person, from him it descended to his late majesty king George the second; and from him to his grandson and heir, our present gracious sovereign, king George the third †.'

Here we must beg leave to break off, and refer the prosecution of this review to our next.

[*To be continued.*]

IV. *Inquiries concerning the Varieties of the Pulse, and the particular Crises each more especially indicates. Written originally in French, by Mr. De Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. Pr. 6s. Kearsly.*

IN the last Review we presented our readers with the appellations and definitions of the pulse, which form the basis of Mr. Bordeu's system on this subject; and we shall now proceed to lay before them a summary of the remarks with which he has illustrated and confirmed his doctrine.

First then, he observes, that the nasal pulse is very generally combined with the uncritical, that excretions of blood from the nose are seldom critical, frequently symptomatic. This our author asserts at the same time that he is sensible that Hippocrates has pronounced those to be in no danger, who, in acute fevers, have a plentiful hæmorrhage from the nose; and that Solano has marked this pulse as a certain indication of a critical hæmorrhage from the nose.

Solano calls this pulse dicrotus, of which Marquet gives the following definition, 'Pulsus dicrotus in quo duæ arteriæ dia-

* p. 205.

† p. 209.

‡ p. 210.

tole, minimo intervallo, se insequuntur; decide longius ad proximum pulsum intervallum intercedit.' That is, the pulsus dicrotus, in which two diastoles of the artery succeed each other with a very small interval; a longer space intervening till the next pulsation.

As the author has given cases to support his assertion, the reader may judge of its propriety by consulting them.

The stomachal pulse, he observes, indicates vomiting, that seldom terminates a disease, and is more frequently symptomatic than critical.

This observation we see verified daily in fevers, nephritic complaints, gout, and cholera morbus.

The author remarks further, that the stomachal pulse described by Solano, is a complication of the critical with the uncritical.

Dr. Robinson has observed, that during the nausea which precedes vomiting, the pulse is small, which after the vomiting is finished becomes soft, full, and equal; and on this he founds the propriety of giving emetics in hemoptoes, and other hæmorrhages.

With respect to the menstrual pulse he mentions, that it is more distinctly observed in young girls, on the eve of having their first menstruation. He remarks that it is a peculiarity in some women to have the pulse, at the approach of the menstrual discharge, contracted and narrow, instead of being dilated and developed. That the pulse itself distinguishes rather the term of the menstrual flux, than its actual flow.

Of critical sweats our author observes, that they appear in acute and chronicle diseases, about the end, or at least on the days marked by the signs of a good concoction; that they are preceded by a kind of trembling and unusual suppression of urine, which, according to Avicenna, is on that occasion very red and inflamed; and lastly, that they never fail to be accompanied with their particular critical pulse. It is a curious observation he makes, that a favourable eruption of the measles or small-pox is generally marked by the sudorific pulse.

It may suffice, to have said thus much on simple critical pulses; from which the author proceeds to describe the critical combined or compound pulses. These consist of the simple pulses variously combined, and distinguished by a complication of the signs which mark the respective simple pulses that form the combination.

On the compound pulse which precedes a critical abscess, after an acute fever, he has the following observations: 1st. If the pulse has been from the beginning convulsive, uncritical,

and develops itself a little with a considerable stiffness in the artery, remaining some days in that state; we then must fear a suppuration.

2d. When the suppuration has already commenced, the pulse fluctuates, as it were undecided, between the critical and un-critical.

3d. If the pulse come insensibly to indicate a critical movement towards any duct, or if it becomes for instance pectoral or intestinal, we ought then to presume that the matter will be discharged by the organs whose action the pulse indicates.

He observes further, that we cannot with safety endeavour always to stop a suppuration, which is apparently preparing in the system; and that in general the symptomatical suppuration is to be repressed, the critical promoted.

In pursuing the history of the pulse, our author treats on the varieties of pulse sometimes observable in different sides and different parts of the body. These, he observes, are sometimes so various as to indicate different evacuations on opposite sides of the body. He therefore concludes it necessary to examine both sides of the body, before we determine on the state of the pulse.

The necessity of this attention, particularly in feeling the pulse of the arm, is inculcated frequently by anatomical observation; and they who are tolerable conversant in dissections, have often occasion to observe considerable differences in the size of the radial artery on each side, which will make proportional varieties in the pulse, as felt on either side.

The design of this chapter, says the author, was only to prove that the two pulses are not always equal, and that they are even oftner unequal than one would imagine, in keeping rigorously to the laws of the circulation; the causes of those variations, what they indicate, the use that may be made of them in practice, all that does not belong to this place; our design is only to awaken the attention of physicians, on matters that seem to have been too much neglected, particularly by the moderns*.

To this succeed some detached observations on the state of the pulse in various diseases; in amputations, wounds, contusions, cancers, dropsy, worms of the intestines, colica pictorum, (absurdly translated the painter's cholic) scurvy, gout, and rheumatism.

He shews next, how the pulse is affected by the action of baths, by mineral waters, by injections, blisters and mercury.

Upon these he has some observations not unworthy the attention of physicians.

According to this writer, the pulse during pregnancy is in general frequent, not uneven, strong, and as it were feverish. For the first month it is allied to the pulse of irritation and the stomachal; during which there are frequent ptyalism and vomitings. It develops as the pregnancy advances, approaching towards the last months, to the menstrual pulse; so that a short time before delivery, it is more or less convulsive, close, frequent, intermitting. He observes, what is very curious, that sometimes during pregnancy the pulse has changes corresponding to the menstrual periods.

With respect to the days on which the critical evacuations, indicated by the pulse, takes place, he informs us that, supposing the pectoral to be an example, if its development and characteristics declare it for one entire day, and it continue, the expectoration will commence on the fourth day from the time in which the pulse became determined; but if it has lasted more than a day, and yet be discontinued; the expectoration is to be expected on the seventh day.

Our author would determine the favourable time for exhibiting emetics in diseases, from the appearance of the stomachal pulse; he remarks too, that "an emetic sometimes succeeds very well, when the pulse is complicated, that is, when it is excretory or critical in some pulsations, and uncritical in others: even a forced vomiting unravels, to use that expression, certain states of irritation, and gives the pulse all its freedom†. He relates, that emetics have sometimes the effect of suspending the disease for a time, so that it seems to be calmed, and the pulse returns pretty near to its natural state: but it soon resumes its force, and all the symptoms of the disease recur. The proper time for exhibiting purgations in fevers, which has been the subject of much disputation, Mr. Bordeu thinks should be directed by the determination of the pulse and the intestines. This, he observes, denotes the most certainly of all prognostics, that that turgescence of matter which Hippocrates mentions as the proper indication for purging: so that when it appears that nature makes an effort to evacuate the matter contained in the primæ viæ, we may purge without any risk and with success.

From a country where the use of venesection is so preposterous and fatal, we might not expect any thing very instructive on that subject; however, in similar instances, as there is more opportunity for experiment and observation, we some-

times receive the most sensible remarks on subjects in which the practice is most absurd. This is the case with the remarks of Mr. Bordeu on bleeding, in the treatise before us. Upon the whole, he imagines, that in regard to the modifications of the pulse, bleedings performed during the irritation or the first periods of a fever, are rarely prejudicial; provided the force of the pulse permit, and the quantity be not excessive. In the second period, when the crisis is determining, letting blood is dangerous. The last period or critical state of the pulse requires no bleeding, and can scarcely suffer it, since it then protracts or sensibly disconcerts the disease; except the critical state of the pulse be complicated with a considerable irritation.

The effect of opium upon the pulse, according to Mr. Bordeu, is to raise and dilate it, to render it more supple, less convulsive, and sometimes more frequent, to give it a modification nearly resembling that of sound sleep, and which approaches to the sudorific pulse. He therefore thinks it would be improper, by exhibiting opium in the beginning of a disease, to attempt bringing on too hastily this critical pulse. But when, in the progress of the disease, an effort is made towards a development of the pulse, which is frustrated by some spasmodic affection, then opium is proper. He observes further, that as all critical pulses are often complicated with those of irritation, even in the last periods of diseases, if the sensibility of the nerves, and consequently the irritation of the pulse be suspended by opium, the crisis will be more happily performed.

With regard to the effects on the pulse, which are here imputed to opium, we must observe, that we have known some experiments lately made on this subject in the healthy body, which shewed, that this medicine constantly made the pulse more small and slow. The experiments therefore on this subject are at least dubious, and ought to be repeated.

Our author proceeds to finish his treatise with precautions in judging of the pulse, drawn from the varieties which take place in different temperaments, dissimilar habits of body, the natural progress of the body from infancy to age, and peculiarities in the sexes, as the menstrual evacuation in women. He remarks, that women particularly furnish in the different periods of their lives, a striking instance of the influence of a particular organ over the pulse. So that it is very common to find women, who are about the time at which the menstrual flow ceases, preserve the menstrual pulse for months, and sometimes for years, without any actual evacuation. The same pulse is observable in young girls, who have arrived at the proper age for the menstrua, without their appearing.

In the last place, we have the following directions upon feeling the pulse. 1st. To feel it several times before we determine on it. 2d. To examine the pulse in both arms. 3d. That the artery may have its full liberty, the arm and fingers ought rather to be extended. 4th. The respiration should be free. 5th. The pulse must be felt with three fingers placed in a line, these being more accurate than one. 6th. The artery must at first be pressed a little hardly, then left more at liberty. 7th. The physician must not begin to examine the pulse in too great a hurry. 8th. The patient should be sitting or lying on his back, with his head a little raised, not on his side, particularly that on which the pulse is felt.

This finishes the treatise before us, and we must observe, that the author has illustrated all his observations by the histories of diseases in which they appeared. These amount to near 200 cases; which, as far as we can judge, are related with candor and precision.

If we are not much mistaken in our opinion of this work, and have done it justice in this specimen of it, we imagine our readers will receive some pleasure in perusing what we have laid before them; and we may safely promise them much more from the performance itself. The author seems to be a man of very considerable medical erudition, of great candour, and uncommon discernment. To many, it is probable, his observations will appear by far too refined; and he himself to have been misled by a favourite theory. Inasmuch as no human mind can be perfectly free from prejudice and error, we shall not contend against these imperfections in this treatise; but we must say that it bears the strongest marks of candor and veracity. A great many cautions and exceptions are given, many sources of deception ingeniously pointed out, and the whole elucidated by a multitude of examples. Whoever is acquainted with the nicety of judgment, usually acquired by old physicians, as well from the pulse as from the look of the patient, will not be surprized at the accuracy with which Mr. Bordeu has here distinguished the various modifications of the pulse. In short, we may observe, in the author's own words, "that to form a right judgment of these enquiries, it is essentially necessary to be entirely divested of contrary prejudices; and if any one undertakes to verify them, he must often reiterate the experiments, and look upon no article as decided, but as far as it shall be founded on results confirmed by several trials."

Some errors, however, we might shew in this performance, but that, we think, would be like pointing out specks in snow;

And, as the poet observes,

Ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.

We wish as much could in justice be said of the translation; which, besides being in general bad, has many capital errors. These, however, are too flagrant to escape the attention or correction of our readers; and therefore we do not think it necessary to swell our Review with repeating them.

V. *A Discourse upon the Institution of Medical Schools in America, delivered at a Public Anniversary Commencement, held in the College of Philadelphia, May 30 and 31, 1765. By J. Morgan, M.D. Pr. 1s. 6d. Wilson.*

AMONG the many invaluable benefits flowing from the enjoyment of liberty, the cultivation and prosperity of science are not the least. The freedom which the Americans have hitherto enjoyed, and which, we are confident, notwithstanding their present apprehensions, will never be wrested from them, must naturally make the sciences flourish, in every region of the British dominions. The most obvious, as well as the most effectual way to accomplish this desirable purpose, is by the institution of seminaries of learning; for in vain would the disposition to cultivate science operate, were it deprived of such necessary aids. As medicine is a science not only noble and extensive in itself, but of the utmost importance to society; there cannot be too much encouragement given to a full and regular attainment of it. On a subject therefore of so much public benefit in America, it is to be hoped that the sensible author of the discourse before us will not be heard in vain. Dr. Morgan has introduced his discourse with a preface, intended to vindicate himself from the injuries of wilful or innocent misapprehension of the method in which he intended to practise. He therefore, here informs the public, that he proposes acting the part of a physician only, and not to confound it with the other branches of surgery and pharmacy. And surely nothing can more effectually tend to render all the branches imperfect, than joining them together in the manner that is at present almost universally pursued in America. Indeed, such an improper union, is rather the consequence than the cause of ignorance in those who profess them.

The Doctor begins his discourse by pointing out the difficulty of obtaining, and the importance of medical knowledge when acquired;

acquired; from whence the propriety of instituting schools for its cultivation, is a just and immediate consequence. 'Medicine, he observes, is a science as important in its object, as it is difficult in the acquisition. It is very extensive in its researches, and presupposes the knowledge of many other sciences. The cultivation of it requires no small abilities, and demands of those who are engaged in the arduous pursuit, an enlarged and benevolent mind. But notwithstanding those difficulties, this science must still be productive of very great advantages and honour to a seminary of learning, to a city, and to a country, where the wisdom of well concerted laws, and the encouragement given to the promoters of it, are sufficient to procure it an effectual establishment*.' A general definition of medicine leads him to distinguish it into physic and surgery, and he urges very properly, that 'the necessity of discriminating between physic and surgery will more manifestly appear, when we consider that they are distinct in their nature, and that either of them is an art, sufficient of itself to engage the industry of one man to cultivate†.' We must however, take notice of what appears to us, a small inaccuracy in the use of words here, since it is hardly proper to say *cultivate an art*: we rather *exercise* or *practise* the *art* of physic or surgery, and *cultivate* the *science* of each. The Doctor pursues his subject, by considering medicine as a science composed of the various branches, anatomy, materia medica, botany, chemistry, the theory of medicine, and the practice. These he defines separately, and shews their respective importance in the art of healing, their relation to each other, and how far the knowledge of each may contribute to the cure of diseases. We are in doubt here, whether Botany is with propriety enumerated as one of the principal branches of medicine, since it seems to have no relation to the science in general, but solely to one of its parts, namely, the Materia Medica; so that it appears to be to this branch, what natural philosophy is to the whole, its handmaid. The utility too of establishing a medical library in the college of Philadelphia, has not escaped Dr. Morgan's observation: an establishment most certainly necessary to the due encouragement of an infant college. To evince the propriety of separating medicine into the branches of physic, surgery, and pharmacy, the Doctor observes, that they are not only too much for the attainment of one man, but require such different tempers as to be almost absolutely incompatible. The tenderness and humanity so becoming and amiable in a physician, might, by unnerving the arm, give a dangerous unsteadiness to

the surgeon's hand, whilst that unfeeling intrepidity which communicates firmness and dexterity to the knife, would with propriety be deemed cruelty in a physician. With respect to pharmacy, as far as it is exercised by apothecaries, it is merely mechanical; and nothing can disqualify a man more for the attainment of mechanical actions, than the philosophic temper so necessary in a physician. Doctor Morgan ends with a suitable exhortation to the students of medicine, and an address to the trustees of the college. In the latter, after having thanked them for the attention and encouragement they have given to the cultivation of science, and for the honour they have conferred on him in his appointment to the professorship of the Theory and Practice of Medicine, he concludes with the following exhortation, 'Oh, let it never be said in this city, or in this province, so happy in its climate and its soil, where commerce has long flourished, and plenty smiled, that science, the amiable daughter of liberty, and sister of opulence, droops her languid head, or follows behind with a slow unequal pace. I pronounce with confidence, this shall not be the case; but under your protection, every useful kind of learning shall here fix a favourite seat, and shine forth in meridian splendor: to accomplish which, may every heart and every hand be firmly united *.'

The abilities with which Dr. Morgan has planned this institution, and the ardour with which he has prosecuted its accomplishment, merit the highest applause of his countrymen. It must give every generous and disinterested lover of science, very great pleasure to see the arts and sciences diffusing their amiable influence over the extensive country of America, which, but a few years since was little better than a den of savages. We may well promise ourselves some very valuable fruits from their agency, in so fair a field, from what we have already seen them produce: whether we contemplate them as disarming the lightning of its fury, by the ingenuity of a Franklin, or, as softening the touches of Raphael, by the pencil of a West†.

VI. *Sermons, and other practical Works, of the late reverend and learned Mr. Ralph Erskine, Minister of the Gospel, in Dunfermline. Two Vols. Folio. Pr. 2l. 2s. bound. Knox.*

MR. Ralph Erskine, the author of these discourses, was the son of the reverend Mr. Henry Erskine, a presbyterian divine, descended from the ancient house of Mar. He was born

* P. 62. † Both natives of Pennsylvania.

at Monilaws, in Northumberland, in the year 1685, and educated at the college of Edinburgh. In 1711 he was ordained by the presbytery of Dunfermline, where he exercised his ministerial function with great assiduity, and became a popular preacher. In 1721 and 1722, he exerted himself with great zeal in defence of a book, intitled 'The Marrow of Modern Divinity,' which was designed to vindicate the doctrine of free justification, through the imputed righteousness of Christ, and other points of that nature, in opposition to the Arminian scheme. He died, November 6, 1752.

These two volumes contain 141 sermons, many of them never before published; a great number of *gospel sonnets*; a poetical paraphrase on the Song of Solomon; 200 *scripture songs*; and a collection of miscellaneous poems.

The first discourse is intitled, 'The Best Match, or the incomparable Marriage between the Creator and the Creature.' The text is this expression of Isaiah, ch. liv. 5. *Thy Maker is thy husband.*

In the prosecution of this subject, our author, among other things, considers the parties married, the terms of the marriage, the properties of the marriage, and the effects of the marriage; how the match is carried on, and how it is concluded and consummated.

In this discourse a figurative expression (which is chaste and simple, and comes with propriety from the mouth of an oriental writer) is explained and illustrated by almost all the circumstances which attend a carnal union.

First, we have a description of the bridegroom and the bride:

'1. The bridegroom is the *Wisdom of God*; and all the treasures of wisdom and knowledge are found in him: he knows all the wants of the bride, and is ready to supply them. On the other hand, the bride, before her matching with him, is the most *arrant fool* out of hell: her folly is discovered by continuing to refuse to match with him; to refuse to give her consent to this heavenly bridegroom.

'2. The bridegroom is the *eternal Son of God*, the King's only Son: *the King made a marriage for his Son*: he is the blood-royal of heaven. On the other hand, what is the bride's pedigree? She needs not boast of her descent, *Thy father was an Amorite, and thy mother a Hittite*; there is a vast difference here.

'3. The bridegroom is the *heir of all things*; he hath all riches, the unsearchable riches of Christ. But what is the bride worth before he matches with her? She is worse than nothing, poverty itself; and not only a beggar, but in debt, and Christ is willing to pay her debt.

'4. The bridegroom is *comely and glorious*. All the seraphims
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and cherubims above, all the sons of men in the world, all the crowned heads on earth, in all the circumstances of glory, are but like black pieces of earth compared with this glorious bridegroom. On the other hand, what is the bride before he matches with her? Even as black as the devil can make her. Not only a leopard, spotted here and there, but an Ethiopian, wholly black and ugly. When she is *cast forth in the open field, so the loathing of her person*, she is a spectacle of horror and misery; yet then it is a marriage-day, and a time of love.

If the bride, it may be said, is really as ugly as the devil can make her, how is it possible that the bridegroom should ever look upon her with tenderness and affection? The author tells us, page 422.

‘ Though she cannot be called his *love* and his *fair one*, while; and as, she is in a state of black nature and unregeneracy; yet God has two glasses, through which he looks towards her; the one is his *law glass*, and in that he sees her to be what she is in herself, “a filthy and deformed creature.” The other is a *gospel-glass*; that is, the glass of his own grace and goodness through Jesus Christ, in which he sees her to be what she is in his desire and design, and calls her by what he wills her to be even his *love* and his *fair one*.’

When all objections to the contract were removed, the author tells us how the match was carried on:

‘ 1. The bridegroom (he says) gave the Father his hand, and engaged to him in the covenant of redemption, from eternity, that he would do all things necessary for accomplishing the marriage.

‘ 2. Because there must be an union of natures betwixt the bridegroom and the bride; therefore he becomes a man, and takes on our nature, that there might be an union of natures.

‘ 3. Because the bride is a slave, he pays her ransom, substitutes himself in her room, takes on her debt, and pays all that she owed to justice, and then takes on with her. But on our part, just nothing at all: we had no hand in the covenant of redemption; we knew nothing about the business; we had no thoughts of a redeemer, deserved nothing but pure wrath: we were lying with full contentment in the devil’s territories, when Christ was carrying on the match.’

In the same strain the author compares the day of espousal on earth to the day of consummation in heaven.

— ‘ The espousals are carried on secretly; it may be, the person is sitting at your side, and you do not see, nor know when Christ is making up the match; or, perhaps, on his knees at home, there is a secret transaction. But the consummation will be before millions of angels, millions of saints, mil-

lions

lions of spectators. Here is a great difference: after the day of espousals is over, the bride may give many squint looks to her old lovers, looking back to Egypt, departing from her husband, doubting of his love, distrusting his word, fearing his dispensations; but after the consummation, no shadow of sin; no shadow of jealousy, no shadow of mistakes or fears can overtake her forever; no cloud can intervene, for the sun of righteousness shall never be eclipsed any more.

If we want to know whether Christ is our husband, and we his bride, or not, our author bids us examine the antecedents to the marriage contract.

'Before ever Christ (says he) did contract with thee, didst thou observe him courting thy soul before this contract? Here is a courting. Now how did Christ court you?

'Did he court you by his *love-letters*? Got you ever a love-letter sent from Christ out of heaven? But you will say, what is the love-letter. Even the Bible. *Search the scriptures, these are they which testify of me.* Here there are the declarations of the love of Christ to thy soul; here there are love-promises in these letters that shall be yours. There is a love covenant in these letters. Have you read and pondered them? And can you say that Christ spake them into your heart? In a word, got you any gifts before the marriage contract, such as the gift of true conviction, such as the gift of heart contrition, the gift of real humiliation, the gift of self-denial, the gift of faith? These are given some before, some at the contract.

'2. Hast thou given a cordial consent upon the contract-day? Did you say with faith, and with an air of heaven, that he was yours, and shall be so for ever? It is true, persons may be matched to Christ, who cannot condescend, on the precise time: the spirit may work many times some way that we cannot know, yet it is his ordinary way with his bride, after many *tossings*, to *break in*, with *ravishing*, *conquering sweetness*, to draw forth her soul to a solemn remarkable *closing*.'—

Here this *popular preacher* goes to the utmost extent of decency, and here we leave him to entertain his admirers with luscious descriptions of spiritual gallantry and sanctified concupiscence.

Imputed righteousness is our author's favourite topic; personal righteousness, in his opinion, is the most contemptible and useless thing in the world. 'As it is impossible for a camel to go through the eye of a needle, so it is impossible, he says, for a man, with his bunch of duties and works of righteousness on his back, to enter into heaven. Some, by the *camel*, understand a *cart rope*, as they think the word we translate *camel*, may be rendered; and a cart-rope cannot go through a needle's eye, unless it be untwisted, and put through the needle's eye thread

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by thread; neither will any get to heaven, unless the cart-rope of his righteousness be untwisted and dissolved piece-meal; for otherwise his cart-rope will be fit for nothing, but casting anchor on the sandy bank of the law, where his vessel will be broken to pieces, and his soul will sink into the sea of God's wrath.'

In this allegorical mode of expression, our author is only to be equalled by those ingenious orators, who, in a similar style, captivate a croud of admirers, at the Tabernacle, the Foundery in Moorfields, and other seminaries of enthusiasm.

We shall conclude our account of Mr. Erskine's works with a specimen of his poetry. And that we may not be accused of partiality, as we have given some extracts from his *first* discourse, we shall present our readers with the first and second stanza of a gospel sonnet on the same text:

'Of light and life, of grace and glore,
In Christ thou art partaker.

Rejoice in him for evermore,
Thy Husband is thy Maker.

He made thee; yea, made thee his bride,

Nor heeds thine ugly patch;

To what he made he'll still abide,

Thy husband made the match.'

There may, perhaps, in the compass of 1600 pages in folio, be something which is really valuable; but let the subscribers, or those who have more patience than we have, turn over a dunghill for the sake of a gem.

VII. *Moral Tales*. By M. Marmontel. Vol. III. Pr. 3s. Becket.

WE have always made it a rule, to suffer every work to stand or fall by its own merits, and therefore we shall apply nothing of what we have said of the two preceding volumes of this work to the present. (See vol. xvii. p. 43.) We have no great objection to the author's light, airy manner, because it is the prevailing taste of his countrymen; but the characters he has introduced into this volume, are such as never existed in life; and therefore his incidents and catastrophes are equally absurd, as they are improbable, and, in many respects, impossible.

The Sylph Husband stands at the head of this collection: it is the history of Eliza, a lady married to one Volange, who had refined her corporeal sensations of love into a passion for those ærial beings termed Sylphs. She had an indifference, or rather an aversion, for all gross sensations of the marriage-bed; but

but her husband, by an artful conduct, procured himself to be introduced into her apartment in the character of a sylph; her enchanting dreams are dissolved, and he reconciles her to the natural part of her duty. 'It is now (said she, throwing herself into the arms of her husband) it is now that I am enchanted, and I hope that nothing but death alone will break the charm.'

The second tale in this volume is entitled, 'Lauretta,' the daughter of a French villager; a man who, it seems, had sentiments of honour far above his station. Lauretta was virtuous, simple, and sensible, and so exquisitely beautiful, that a French count, de Luzy, finds means to carry her to Paris, where he debauches her, and maintains her in high keeping. Lauretta is ignorant, and therefore unconscious of her crime; but she has the most affectionate feelings for her indulgent parent, who one day discovers her in her coach, as she was driving through the streets of Paris. He finds means to whisper her, and persuades her to give him admittance at night, her keeper being in the country. She sends her servants abroad, under different pretexts: her father enters her apartment at the appointed hour, makes her sensible of her infamy, and, unknown to any one, carries her back with him to the village, in the same plain dress she wore when she left it. Luzy, on his return, is distracted when he finds that she is eloped; but, discovering where she is, he follows, marries her, and provides for the old man. Though this story has not even the merit of novelty to recommend it, yet, there is something touching in the artful simplicity of Lauretta, and her father's warm sense of honour and affection for her as a daughter.

The next, which is called, 'A Wife of Ten Thousand,' we think equally unmeaning and unentertaining. A booby husband, one Melidor, had the young and lively Acelia for his wife; whom the author describes as living in a state of careless dissipation, without regard to any thing but luxury; which they both pursue with so much extravagance, that Melidor, by his expences, and the treachery of a friend whom he took to be a philosopher, must have rotted in a jail, had not his wife, who had a large independent fortune, exerted herself, repaired the wastes of his extravagance, and saved him from ruin. We really cannot see in this story any thing so very extraordinary, as to entitle this same Acelia to the character of being a wife of Ten Thousand; especially as she relieved her husband without doing any injury to her own estate. What must have become both of him and her, if she had not been in possession of a separate fortune? But we have heard of many English ladies, who, by their own personal œconomy, industry, and un-

derstanding, without possessing a shilling of what they could call their own, have retrieved their husbands estates, when reduced to as desperate a condition as that of Melidor.

The author's excellence seems to lie in expressing the sentiments of a young beauty susceptible of passion, but in a genuine state of nature. This is exemplified in his fourth tale in this volume, which he calls 'Friendship put to the Test,' but has nothing besides, either in the story or the characters, to recommend it. One Blanford, an English captain in the East-Indies saves the life and honour of Coraly, daughter to a bramin, who is killed when the English sacked the village where he lived. Blanford carries Coraly home to England, and conceives such a passion for her, that, being obliged to go again to sea, he recommends her to his intimate friend, one Nelson, whose sister is to superintend her education, till Blanford shall return home and marry her. During Blanford's absence, Nelson, though he has the most exquisite sentiments of honour and friendship, involuntarily falls in love with his fair charge, as she does with him. The manner of expression by which she discloses her passion, without attempting to disguise it, is touching, and has in it something original, or rather what we may call Oriental. Blanford returns; and perceiving that Nelson's life depended upon his enjoying Coraly, who was equally affected, generously bestows her in marriage upon his friend, together with a fortune; and the tale ends with Blanford's reflection, 'That these are trials, to which virtue herself would do well not to expose herself.'

The fifth and last tale in this volume is entitled, 'The Misanthrope Corrected;' but it partakes more of dialogue and didactic, than of narrative and entertainment. The character of a misanthrope is contrasted with that of a French nobleman, who is the reverse, and whose sole employment is to make his tenants, and all about him, chearful and happy: his conversation, example, and reasoning, by degrees softens the misanthrope; and at last he falls in love with, and marries, the nobleman's daughter, a young lady of the highest beauty and virtue.

The situations we discover in this volume are not very interesting, because they result from characters that are carried out of the road of common life, and therefore little affect the reader, who seldom takes any concern in the caprices of an author.

VIII. *The Oeconomical Table, an attempt towards ascertaining and exhibiting the source, progress, and employment of Riches, with explanations, by the Friend of Mankind, the celebrated Marquis de Mirabeau. Translated from the French. Pr. 4s. bound. Owen.*

IN order to give either an abstract or an analysis of this work, so as to convey to the reader a just idea of its contents, we must reprint the whole. Two authors are supposed to be concerned in it, the constructor of the tables (six of which are here exhibited in the letter-press;) and the illustrator of them, the marquis de Mirabeau, whose labours form the body of the work. Its professed design is to recommend agriculture, and to shew that its reproductions, as our authors chuse to call the profits arising by it, are the only true sources of riches and population to a state. The translator has given us a most judicious preface to the same purpose, with several excellent remarks upon this performance as applicable to Great Britain, and her particular situations and interests. He observes, that Colbert's project to enrich France by commerce and manufactures, at the expence of agriculture, was wild and impracticable; and in this we heartily concur with him. Let any man compare the prodigious fleets and armies raised and paid by Lewis XIV. in the beginning of his reign, the magnificent works he carried on, the splendor of his court, and the excess of his liberality, both in public and private; we say, let him compare those particulars with the present state of France, and he will be sensible of the truth of this translator's observation.

We have therefore been often surprised at the vast encomiums bestowed by the French writers in general, on Colbert, and the benefits which his administration brought to France. We shall beg leave to add, that the genius of the French is by no means turned towards colonization. The soil of France itself is practicable, and its culture both easy and beneficent; but turn its farmers to the wilds of Canada, where pinching, persevering labour, must earn every morsel of bread they put into their mouths, what an incredible difference presents itself in the two situations! Every page almost of the history which Charlevoix has given us of New France, are shocking confirmations of this remark; and we are apt to believe that the French colonies in America, so far from having contributed to the interests of the mother country, have been the chief means of the debility, which she discovered during the late war. There is another, and perhaps a stronger reason for the severe blows which the commerce of France has received, and which arises from the inability she is under to protect

protect her commerce, be it ever so extended, in a dispute with Great-Britain. This inferiority does not arise so much from the incapacity the French are under to raise a marine, in every respect equal to that of Great-Britain, and in some respects superior, but from the different genius of the two people. Almost every news-paper, during the two late wars, afforded us striking proofs of the superiority of the British above the French sailors. It is not courage alone, that can either acquire or maintain a superiority by sea: there is, what may be properly enough called, *a bottom* in the English sailors, which, when they are well commanded, will always render them superior to every other people on that element, so far as we know the history of this globe.

The translator acknowledges, that some objections lie to the rules of the Marquis, 'especially (says he) from those who love the fine arts, as every man must, to be allowed any pretensions to thought and feeling. He insists, that agriculture cannot possibly flourish in any country like France, unless the bulk of the inhabitants prefer the luxuries of subsistence to those of decoration, commonly deemed the only support of these arts. As, therefore, some readers may not be more tender in judging of his meaning, than he has been guarded in expressing it, I must beg leave to remark, that he is by no means for having the rich to spend all their money in the purchase of the luxuries of subsistence, as at first sight one might be apt to conclude, instead of bestowing part of it on the poor for the luxuries of decoration; since, the poor having mouths as well as the rich, the demand in both cases must be the same on the farmer. He does not require that the consumption of the first products should be confined to any particular set of men; all he requires is, that they should be consumed. But consumed, he apprehends, they never would, were a superior taste for the luxuries of decoration universally to prevail, even in towns and cities, since by such numbers of people, in that case, confining themselves to the purchase of manufactures, it would be impossible for the farmer to sell the produce of his labours, and of course to pay his rent, the consequence of which must naturally be an almost total cessation of agriculture, the destruction of the landed interest; and, to go a step farther than my authors perhaps intended, an end of every sublunary enjoyment worthy the wish of a rational being.'

This preface is followed by the author's introduction, which is neither void of merit nor of self-applause. His fundamental axioms are as follow:

'The earth is the mother of all our goods,

'Of

'Of these goods, whatever is consumed by him, who cultivates the earth, is subsistence, and nothing riches but what he can dispose of.

'The man, who cultivates the earth with his hands, can expect no more from it than barely subsistence for himself and his family, and that too of the poorest kind. He must therefore look out for such assistants as may procure him a greater produce, and at the same time require less to maintain them.

'This assistance consists in machines, in cattle, in manures, &c. These things are not to be had without money, and the amount of what they cost is what we shall call the husbandman's primitive advances.

'As of these things, some, viz. the cattle, must have grass, corn, &c. and all in general are subject to wear and tear, proper allowances must be made to support, repair, and recruit them. Now this allowance, added to the husbandman's subsistence, constitutes what we shall call the husbandman's annual advances, since he must every year feed and recruit his live stock, and till and sow his land, &c. before he can expect any crop from it.

'A good crop, such as may be expected from a good cultivation, should yield, 1st. A reimbursement of the annual advances, in order to enable the husbandman to prepare in time for, and lay the foundations, as it were, of the next year's crop. 2dly. The interest of his primitive and annual advances, that is, a decent profit on the funds employed by him in machines, cattle, manures, &c. 3dly. A further return which the husbandman may sell or barter.

'It is this last portion of the annual produce, which we call income: it is the only portion that can be called riches, the rest being indispensably requisite to keep agoing the *œconomical* machine.'

Next follows the body of the work, which for the reason already specified, we must omit; but to give the reader the best idea of it we can, we shall here present him with the conclusion.

'By recollecting successively all the truths established in the different applications of the Table, and referring them in this place to the article upon the impost, it will easily be seen:

'1st. That every penny attending the perception of imposts, is so much transferred to the barren class; an enormous disorder this in the table!

'2d. What expences of the state are ruinous in their own nature; what likewise are a means of accelerating circulation; and what, in fine, are advantageous, by flowing almost entirely into the productive class.

'3d. In what manner the bare misapplication of useful ex-

pences may render them ruinous. For example, regular troops, maintained with the produce of the nation, strengthen the productive class; whereas, sent abroad, they become ruinous to her, though foreigners were to maintain them, merely in consequence of her losing the benefit of their consumption.

*4th. That those, who are always preaching up to their sovereign a dry and barren œconomy, are unacquainted with the first principles of true political œconomy. The government of a nation, blessed with a fruitful and extensive territory, should consume a great deal, to make the country produce a great deal; but then the country must not be plundered, because there can be no thief without a receiver, and there should be no receivers to lock up any thing in a flourishing state. The state, I say, must consume a great deal. But to consume a great deal, it must have a great deal to consume; and to have a great deal to consume, the subjects must be rich; the lands must be in full production; the advances of agriculture and manufactures, the husbandman and the manufacturer themselves, all kinds of commodities, the markets, &c. must be entirely exempt from all burthens. The whole of the impost must fall upon the net produce of the earth; pass directly without any round-about from the purses of the subject into the coffers of the sovereign; and, in the disbursement of it, from the coffers of the sovereign into the purses of the subjects. But this is the grand stumbling-block in the way of all attempts to bring about a reformation: 'tis here the best ministers meet with obstacles superior to all their courage and virtue.

*Such, however, was the project of Sully, which Henry IV. tired with seeing his pot empty, and all his doublets worn out at the elbows, laid before his council of finances. But they unanimously answered, that it was the project of a mad-man, who thought that the revenues of a great state were to be governed like those of a private family; to which this prince, no less judicious than frank and open, immediately replied, that "they, who were such wise men, having ruined him, he had a mind to see if mad-men could not make him whole again."

A recapitulation of the work follows, but we omit it, because it must be unintelligible to any reader, who is not fully master of the preceding tables and their explanation. We cannot deny the authors great merit in their investigations; and it is more than probable, that their work may be of great use to a government that can carry their principles into execution. An English reader may receive benefit from its theory; but it is the English legislature alone that can carry any part of it into practice, and indeed,

we are of opinion, that the welfare and power of the British nation depends upon principles which the author has left untouched. How well the Marquis understands our constitution, appears from what he says of it towards the close of his book, where he tells us, that he is 'informed, that, by an ancient law, the bare proposal of a farm or monopoly, is felony in England, and punishable with death.'

XI. *Observations and Conjectures upon some Passages of Shakespeare.*
Pr. 1s. Rivington.

AS this writer proposes his observations and conjectures with becoming decency, and without the illiberal taunts, sneers, and abuse, which have become a kind of fashion among the commentators and editors of Shakespeare, we are well disposed to make a favourable report of his performance. He seems to have been a diligent collator of the old editions of his author, and we shall here present our reader with two instances that prove it:

'In the celebrated speech of Mercutio, [Romeo and Juliet, act i. scene 5.] he describes queen Mab as galloping,

'On Courtier's knees, that dream on curt'sies strait;
O'er lawyers fingers, who strait dream on fees.

'And then goes on,

'Sometimes she gallops o'er a Courtier's nose,
And then dreams He of smelling out a suit;—

'In the latter lines, Dr. Warburton has very justly restored the old reading, *Courtier's nose*, which had been changed into *Lawyer's nose*, by some editor, who did not know, as it should seem, of any *suits*, but *law suits*. Dr. Warburton has explained the passage with his usual learning; but I do not think he is so happy in his endeavour to justify Shakespeare from the charge of a vicious repetition, in introducing the courtier twice. The second folio, I observe, reads,

'On Countries knees: —

which has led me to conjecture, that the line ought to be read thus:

'On Counties knees, that dream on courties strait;

Counties I understand to signify *noblemen*, in general. *Paris*, who, in one place, I think, is called *Earl*, is most commonly stiled the *Countie* in this play. Shakespeare seems to have pre-

ferred, for some reason or other, the Italian *Conte* to our *Count*. It was no permanent reason, for I do not recollect that he uses the title in other plays, where the scene is in Italy. Perhaps he took it from the old English novel, from which he is said to have taken his plot.

‘But the old copies do not only assist us to find the true reading by conjecture. I will give an instance, from the second folio, of a reading (incontestably the true one) which has escaped the laborious researches of the many most diligent critics, who have favoured the world with editions of Shakespeare, from Theobald to Mr. Johnson. In *Titus Andronicus*, act iv. scene 1. Marcus says,

‘My lord, kneel down with me; Lavinia, kneel;
And kneel, sweet boy, the Roman Hector’s hope;
And swear with me, as, with the woeful Peer,
And father of that chaste dishonour’d dame,
Lord Junius Brutus sware for Lucrece’ rape.—

What meaning has hitherto been annexed to the word *Peer*, in this passage, I know not. The reading of the second folio is *fiere*, which signifies a *companion*, and here, metaphorically, a *husband*. The proceeding of *Brutus*, which is alluded to, is described at length in our author’s *Rape of Lucrece*, as putting an end to the lamentations of Collatinus and Lucretius, the husband and father of Lucretia.’

We are in some doubt, whether a *feere* does not properly signify an *owner* or *contractor*, instead of a *companion*; but we can have no doubt that *peer* and *companion* are the same. We approve of this author’s observation upon Shakespeare’s peculiar use of the word *countie*, in his *Romeo and Juliet*; and his disusing it in that sense in his other plays. It is entirely agreeable to what we observed in our last Number (see p. 322.) concerning the peculiar cast of Shakespeare, which hinders us often from obtaining a satisfactory account of the terms he makes use of, even from his own works. We recommend the following passage to our readers.

‘The mistake of *overture*, for *coverture*, has been made in act iii. scene 3. of the *Third part of Henry VI.* at least in Mr. Johnson’s edition; and he has well corrected it in a note. To the arguments, which he has there used in support of his conjecture, I will add, that *coverture* is actually the reading of the only two editions, which I have, the second folio, and Theobald’s. It should seem by this, that only the laborious collator, as Mr. Johnson expresses it in his preface, but also the negligent collator at some unlucky moment frolicks in conjecture.

‘The expression is indeed a happy one; for conjectural criticism

cism is properly a frolick of the understanding. It is pleasant enough to the critick himself, and may serve to amuse a few readers; as long as it only professes to amuse. When it pretends to any thing higher; when it assumes an air of gravity and importance, a decisive and dictatorial tone; the acute conjecturer becomes an object of pity, the stupid one of contempt.

Notwithstanding what we have said of this performance, we cannot encourage conjectural criticism, be it ever so plausible. This author has himself given us an instance of its wanton frailty.

‘Mr. Johnson has bestowed a note, in his appendix, upon a passage in the *First part of Henry the sixth*, (act i. scene 8.) which, he says, “he did not know till of late had been thought difficult.”

‘The prince’s ’spials have informed me,
The English, in the suburbs close intrench’d,
Went through a secret grate of iron bars,
In yonder tower, to over-peer the city;—

‘I believe the difficulty will be better removed, if, instead of *went*, we read *wont*, the third person plural of the old verb *wont*. *The English — wont*, that is, *are accustomed to overpeer the city*. The word is used most frequently by Spenser, and several times by Milton.’

If the author had looked into old histories of the siege of Orleans, he would have seen that Shakespeare, in the passage before us, has kept literally and closely to their account, and, indeed, there is no end of such emendations, for we will venture say, that if a critic gives a full swing to conjecture, we might find some passage in every page even of Virgil that may be altered, and some of them even plausibly. This Bentleian spirit is finely ridiculed in the emendations proposed by Martinus Scriblerus, upon that poet. And we make no doubt, that Martinus could have brought many shrewd reasons to prove, *Jam FOECES atque saxa volant*, to be the true reading, instead of *Jam FACES atque saxa volant*.

X. *The Festoon; a Collection of Epigrams, ancient and modern. Panegyrical, Satyrical, Amorous, Moral, Humourous, Monumental, With an Essay on that Species of Composition.* Robinson and Roberts. Pr. 2s. 6d.

THE reader, by the title, may perceive the judicious arrangement of this collection, which is ushered in by a preface and an essay on the nature of the epigram. In the former, the editor speaks very modestly of himself, and (which

is no small merit) he tells us that his collection is such, 'as a faithful *tutor* may safely put into the hands of his *pupil*, or a virtuous *matron* recommend to her innocent *daughter*.' We learn by the same preface, that, about fifty years ago, two volumes of epigrams were published, but that the flowers they contain are intermingled with a wilderness of thorns and brambles. When we reflect, that the best epigrams in the English language are of a much later date than fifty years, we are surprised, that a publication of this kind did not sooner appear.

The essay on the nature of the epigram, is drawn up in a good taste; and we join with the author in observing, that tho' it signified originally no more than a bare inscription, yet, that the Greeks applied them to poetical inscriptions upon tombs, statues, temples, trophies, and public structures, that people, however observed a simplicity even in their poetical inscriptions, which (says our author) 'appeared so insipid to the French poet Malherbe, that, that upon tasting some *soup maigre* at a nobleman's table, he whispered to a friend, who was a great admirer of the Greek simplicity: "Voilà la potage à la Greque, s'il en fut jamais!" "This is soup in the Greek taste, with a vengeance!" which was afterwards applied proverbially, amongst the French critics, to any tasteless performance, either in verse or prose.

'But, though the moderns have sufficiently departed from this primitive simplicity in their compositions of this kind, yet the definition of a true epigram will always be the same: 'That it is a short poem, exhibiting one single view of any subject, expressed in a concise, and concluded in a forcible manner.'

'According to this definition, though some striking thought, or poignancy of expression, is necessary to constitute an epigram, yet those forced conceits, studied points, or what are now called epigrammatic turns,—seem by no means essential to it:—Nay, unless they arise naturally from the subject, they are considered, by the best critics, as vicious excrescences, or, rather, as ridiculous affectations.

'And, indeed, the rules which are laid down for good writing in general, are equally applicable to a complete performance of this kind. Truth is the basis of all wit: No thought can be beautiful that is not just. No ambiguity therefore, jingle of words, forced conceit, or outrageous hyperbole, are, strictly speaking, any more compatible with the perfection of this, than with that of any other species of poetry:

'Truth must prevail, and regulate our diction,

'In all we write; nay, must give laws to fiction.'

This

This quotation is sufficient to inform our readers that this editor is well qualified for the task he has undertaken. 'The modern critics (continues he very justly) have been equally puzzled to account for Tully's approbation, and Plutarch's censure, of a celebrated witticism in an ancient Greek historian, who accounts for the burning the temple of Diana, on the night that Alexander was born, by supposing that the goddess was engaged, in her obstetric capacity, at the birth of so great an hero. This Tully, as that kind of false wit was not intirely exploded in his age, applauds as an ingenious conceit. Plutarch, on the other hand, condemns it with the utmost severity: But, what is remarkable, he has himself been guilty of a mere quibble, whilst he was ridiculing the historian's puerility; and says, that so "*frigid* a conceit" was enough of itself to extinguish the fire which he describes.

'Now, all that can be said for Plutarch, is, that, in order to express his contempt of the author whom he censures, he treats him in his own way, and gives him pun for pun. And this, I think, will explain in what cases this species of false wit is barely tolerable (for it is certainly commendable in none.) When we would expose any folly, impertinence, or affectation; perhaps we cannot do it in too ludicrous terms, as, the less studied our wit appears, the more expressive it is of our contempt: It is like treating a man with the discipline of the cane or horse-whip, whom we think beneath our resentment at the more serious weapons of sword or pistol.'

The rest of this essay is filled with very accurate observations upon time and false epigrammatic wit, and concludes as follows:

'If we may judge, however, from the practice of Martial, and the best writers of epigram, it seems to be its chief province to regulate the "*petits mœurs*," the little decencies of behaviour; and to ridicule affectation, vanity, and impertinence, and other offences against good sense and good breeding. But we should always remember, that both this, and every other species of raillery, ought itself to be regulated by the strictest rules of humanity and benevolence. No natural defect, or unavoidable infirmity, ought on any account to be exposed; much less should any thing sacred, or truly laudable, be made the object of our ridicule: For every poet should be able to say, with Mr. Pope,

"Curs'd be the verse, how well soe'er it flow,
That tends to make one worthy man my foe;
Give virtue scandal, innocence a fear,
Or from the soft-ey'd virgin, steal a tear."

In short, as Mr. Addison observes, no person ought to be rallied any further, than the subject of our raillery can himself join in the laugh; as, I dare say, the plump gentleman did, who was pointed out in this well-known distich:

“When Tadloe treads the streets, the paviors cry,
God bless you, Sir, and lay their rammers by.”

We have, with great care, examined this collection, and find that it is the most innocent and best executed of any that has appeared; but we cannot take upon us to point out exactly the original epigrams and translations (we suppose by himself) which the editor tells us he has inserted, because they have no particular mark of distinction, nor will we venture to do it by conjecture.—Upon the whole, a decent publication of this kind is of more consequence than is generally thought, in forming the morals of the rising generation. Every one who is conversant in life, has daily experience how readily young people of both sexes remember epigrams, and what an early impression they make. The selecting the best and most virtuous, therefore, certainly deserves our approbation; not to mention, that foreigners, among whom the English language begins now to be very common, when they enter upon the study of it, naturally have recourse to our epigrams, that they may form some judgment of our wit.

XI. *The Summer's Tale: a musical Comedy of three Acts. As it is performed at the Theatre Royal in Covent-Garden. 8vo. Price 1s. 6d. Doddsley.*

THIS author's motto, *Vox et præterea nihil*, meaning, that its whole merit lies in the singing part, ought to screen him from any severity of censure with regard to the dramatic and sentimental parts. In perusing this play, we have felt the injustice of hasty, and perhaps interested, criticism; as we were by no means prepossessed in its favour, from what we had read of it in the public papers. We own we were agreeably surprised, to find it so far from deserving censure, that it merits approbation both as to its dialogue and conduct, not to mention the songs, which are unexceptionable.

Capt. Bellafont, whose pay is all his fortune, courts Maria, the daughter of Sir Anthony Withers, an old gentleman, who sets a value upon nothing but money and titles, and yet has a hankering kindness for a spruce girl, a stranger in the neighbourhood, who had been, for some days, at one of his tenants houses, till she could be recovered of a sprained ankle, which she pretended to have got on her journey. This girl, who takes
the

the name of Clara, is one Amelia, a lady of fortune, who is in love with Frederic, Maria's brother; but he had parted from her on a supposition that she was married to lord Wealthy, who is her aversion. The reader may easily suppose, that she comes to Sir Anthony's neighbourhood to look after her lover: she meets with a friend in a lady, one Olivia, continues her disguise (though in a manner more fantastical than we could wish for); and mutual mistakes being cleared up, Frederic and she are made happy in marriage. This is, perhaps, the underplot; but we have mentioned it first, to avoid prolixity.

Maria is more than half inclined to Bellafont, especially from her brother's report of him; but finding his difficulties unsurmountable, he prevails with one Shuffle, a hedge attorney, to introduce him to Sir Anthony and his daughter as the rich lord Lovington, his own uncle, to court Maria. She discovers him through his ridiculous disguise, conceals her knowledge of him, teazes him, by pretending to obey her father in being ready to marry him; but in the depth of his distress at her conduct, he receives undoubted intelligence that he was really the true lord Lovington, by that nobleman's death, and master of a vast estate. All parties are satisfied, and the play ends with the usual tags of matrimony.

The above is a slight sketch of this comedy, which is now well known to the public; but the author has introduced several under-characters, that have the merit of pleasing, even though they do not much contribute to the main plot. Such is Henry, a young country lad, who cannot help being touched with the charms of the disguised Amelia, who resided at his father's house. He is not indeed what we may call in the last stage of love, but in a we-don't-know-how-with state, which the author has very happily hit off: and that our readers may have some idea of his manner, we shall present him with the two following scenes of his play.

S C E N E VII.

The outside of Sir Antony's garden: Henry is discover'd sitting and composing a garland of flowers, he rises.

"I have made free with some of his worship's flowers; there is no robbery in that, I trust. She stays a long while, methinks! sure no accident has betided her! I am fit to think his old honour does not bear an honest mind towards her; he is always hankering about our house, and I am sure, before Mrs. Clara was with us, he never used to come to father's, except upon rent-day. I don't know what ails me; I am not half the lad I was awhile ago; I neither eat, nor sleep, nor work, as I used

to do; and as for wakes and pastimes, and such like, lackaday! I have no longer any heart for them, or any thing else.

A I R XI.

[Lampe.]

Why heaves my breast with frequent sighs!

Whence rises this soft perturbation?

In vain my heart each effort tries

To combat its fond inclination.

How hapless am I!

Where shall I fly?

Where shall poor Henry for succour apply?

So fixt is the dart,

Too feeble my art

To assuage the unspeakable smart.

AMELIA enters.

Henry. Oh! ifackins! I am glad you are come, Mrs. Clara! look here; I have been plaiting a garland for you to wear at the harvest-home to-night, if you are so minded to accept of it.

Amelia. Thank thee, Henry; I'll wear it for thy sake.

Henry. That's kind now.—But come, will you be walking homewards: father and mother will wonder what's become of us.

Amelia. Alas! Henry, I came to bid you farewell. Some reasons, which I can't explain to you, oblige me to take a hasty leave of your father and mother, and depart this night.—Well, Henry, give me my things. Commend me kindly to the good folks; tell them I'll call in the evening, and settle matters with them to their satisfaction: as for thee, my good lad, I desire you will accept this purse; I hope it will compensate for the trouble I have given thee, and the ill-will thou hast got from thy landlord on my account.—Why, what dost weep for, Henry?

Henry. My heart's too full to tell you; and I want understanding to express myself—but tho' I am a poor lad, I scorn to be a mean one, and take money. No, Mrs. Clara, I wou'd not touch your purse, if it was full of diamond-jewels. I see you despise me by your offer.

Amelia. Far from it, Henry, believe me; nor will I press it further upon you, as I see it hurts you.

Henry. It does, indeed—and not that only, but your leaving us, Mrs. Clara. I know it won't arguefy what such a simple clown as I am can say to a person of your breeding—but I beseech you to tell me, wherein father or mother, or I have offended you? If any thing's amiss, that they can remedy, they'll be proud to do it, I'll vouch for them—and as for me, if I be in fault, I ask your pardon heartily on my knees.

Amelia.

Amelia. Nothing is amiss, nothing. Kneel not to me, young man; your humility, your tenderness oppresses me. Neither thou, nor thy father, nor mother, nor any of you have ever offended me: on the contrary, I owe you all (especially thee, Henry) my thanks for a thousand services, which are ten times more valuable, as I am sure they spring from your heart.

Henry. 'Tis enough: I submit. May heaven protect you wherever you go!

A I R. XII. Duetto. [Cocchi.]

Henry. { And must we }
Amelia. { Yes we must } part forever.
 Hard fate such friends to sever,
 So faithful and so true:
 Go, and may bliss betide thee!
 Each guardian angel guide thee;
 For evermore adieu!

[Exeunt.]

SCENE VIII.

An apartment in Sir Anthony's house. Frederic and Maria meeting.

Frederick. My dear sister!—— [Embracing her.]

Maria. My dear brother!—I am rejoiced to see you returned; why, what a stranger you have been to us, Frederick!

Frederick. A stranger indeed! not to you only, but to myself, to peace of mind, and contentment.

Maria. Alackaday! poor melancholy lover! What, fallen out with the world before you are well got into it? How strangely love has transformed you! still sighing for Amelia Hartley?

Frederick. Oh! name her not! did you but know what I daily suffer for that lovely false one, you wou'd pity me.

Maria. Is it possible you can be weak enough still to indulge a passion for Amelia, who you know has actually given her hand to lord Wealthy?

Frederick. So I am informed by her brother—but, alas! Maria, you talk like a happy novice, like one a stranger to the pains I feel; had you the least notion of love, or had ever seen her blooming youth and beauty; had you heard her lively innocent wit, or been a witness to her soft, sweet, engaging temper, you would own with me, that her charms were irresistible.

A I R. XIII. [Count St. Germain.]

O fatal day to my repose,
 When first I saw the faithless fair;
 No peace my wretched bosom knows,
 I love, alas! and I despair.

Maria. My dear Frederic, was I in a humour for mirth, how I could laugh at you now! but alas! you are not the only unfortunate one of your family: though you think I have so little notion of love, perhaps, brother, I may be able to give a guess at it; and o' my conscience, I think it a very sorrowful matter for a girl of my age and spirit, to be condemned to the arms of a man of threescore.

Frederick. What do you mean? You to be married to a man of threescore?

Maria. So my good prudent father has decreed it; and I have this moment received the fatal sentence from his lips. Judge therefore whose fate is the hardest; yours, in being deprived of the woman you admire, or mine, in being destined to the man I abhor?

Frederick. But to whom, for heav'n's sake, has he destin'd thee?

Maria. One you never saw, lord Lovington.

Frederick. Fortune defend you from his embraces! I know his nephew, captain Bellafont, intimately, and have been many times entertained with his account of his uncle's ridiculous humours.—Is it possible my father can be serious?

Maria. Serious? why he is absolute; and his lordship is expected this very day.

Frederick. Then Sir Anthony has not seen him?—

Maria. Never.

Frederick. Fear nothing then; for the sight of him cannot fail to frighten away these absurd resolutions in his favour. Why, child, he looks like a courtier of Oliver Cromwell's; and is in every particular, both of manners, dress, and address, a character of as different a cast from our finical father's as possible.

Maria. I'm glad of it.—But you said you knew his nephew, captain Bellafont; what is he? of a piece with his uncle?

Frederick. The very reverse; I do not know a more honest, good-humour'd, sprightly fellow, and with a heart as full of courage as it can hold: his failings are all either of the social or the amorous sort; and I know no good thing he wants, but more discretion, and a better fortune.

Maria. So so.

Frederick. Well, but you do not intend to obey my father, if he should be so perverse.—

Maria. Obey him, Frederick! no, I promise thee I shall not, while there is a window in his house to jump out at, and a man in the world to catch me. If he was my father and mother both, I should think my happiness rather too great a compliment to make him.

Frederick

Frederick. Well said, Maria; your resolution gives me spirits; but I will retire to my chamber, and get off this travelling dress, before I see my father and his grave son-in-law.

Maria. Do so. [Exit Frederick.] Well, Maria, how is it with thee now? This Bellafont will be too hard for thee at last. My brother's report has done his cause no little service. Marry! beshrew the fellow! Of all things in the world, what I wish most to avoid, is falling in love; and methinks I take every method of throwing myself in its way.

AIR XIV. [Arne.]

Ah! what can defend a poor maiden from love?

Ye prudes, your expedient impart,

This pleasing intruder how shall I remove,

And guard the soft pass to my heart?

Of mothers and wives how wretched the lives,

Your's alone is the sensible plan;

They only are blest like you who detest

That horrible creature call'd man.

But when at our feet the fond wretches we view,

How can one refuse 'em,

Or scornfully use 'em,

Ah! was it your case, ye coy virgins, cou'd you?"

This performance has given us higher pleasure in perusing, than we could, perhaps, have received from a composition more suited to the principles of the drama, which ought to be rather adapted to innocent, virtuous entertainment, than to cold lifeless regularity.

MONTHLY CATALOGUE.

12. *A Letter to J. K——, M. D. with an Account of the Case of Mr. T——, of the City of O——d. To which are subjoined. Some Observations on the ulcered sore Throat. By J. S——, M.D. 8vo. Pr. 1s. Wilson.*

NOTHING has contributed so much to that spirit of sarcasm and ridicule, which hath chosen the learned professions for its subject, as the mutual jealousy and detraction of the professors themselves.—To the shame of the faculty be it spoken, one seldom or never sees two physicians settled in the same neighbourhood, living together in friendship, or even upon terms of any tolerable decorum; for, if their tongues do not actually wag against each other, they never fail to act such a pantomime of scandal and malignity, by grinning, nodding, shrugging, and significant reserve, as proves more effectual towards the purpose of calumny, and much less dangerous, than any use they could make of articulate language. There is no

fence against this species of malignity. Innocence, candour, and circumspection, will not serve a practitioner against the malevolence of his brethren. But, extraordinary success in practice will infallibly expose him to the whole artillery of their vengeance. We know a physician in Ireland, who, at his first entrance in life, had very near been totally ruined by the persecution of some of the principal doctors of the place, because he saved the life of a patient whose case they had abandoned as desperate. They went so far as to publish pamphlets, in which they undertook to prove the absurdity of any man's pretending to cure a patient in such extremity; and this was the greatest favour they could have done to the gentleman against whom their resentment was directed; for, the public considering the patient was alive and well, far from acquiescing in their deduction, naturally concluded for themselves, that such a cure must have been the effect of extraordinary skill and sagacity; and the young doctor's business and fame increased accordingly.

By the letter now before us, it appears that the author (Dr. S——, of Oxford) has been illiberally calumniated much in the same manner, for having rescued a patient's life from the mal-practice of Dr. K——, who had mistaken a malignant, ulcered, sore throat, for a quinsy. This person no sooner recovered, under the care of Dr. S——, than the other physician, who, had he been wise, would not have said a word of the matter, began to revile the said Dr. S——, as an ignorant person, who had shamefully mistaken one disease for another; and who had, by clandestine, underhand arts, endeavoured to filch the patient out of his hands. These malicious reports being industriously circulated, and beginning to gain ground, Dr. S——, in justice to himself, wrote the other an expostulatory letter, to which, having received no answer, he has committed to the public, the history of the whole transaction, confirmed by a journal of the case, written by the patient's wife, and authenticated by her affidavit. Our author has very judiciously avoided all expressions of asperity, and rested his vindication upon a bare representation of facts, which to us appear unanswerable.

The observations on the ulcered sore throat, which he has subjoined to this discussion, are clear, explicit, curious, and useful; and will be found, by practitioners, a necessary supplement to all that Fothergill and Huxam have said on the same subject.

13. *An Answer to the Letter of Mr. Keyser, Surgeon and Chemist of Paris. In which the Insufficiency of his Medicine, for the Cure of the Venereal Disease, is further considered. Also, some of the Evidences of the anonymous Author of the Parallel are produced, and confirmed by the Testimony of M. Faber, President of the Company*

pany of Surgeons, and Counsellor to the Committee of the Royal Academy of Surgery in Paris. By Jonathan Wathen, Surgeon. 8vo. Pr. 6d. Rivington.

In this pamphlet, Mr. Wathen has endeavoured to prove three things, with respect to Mr. Keyser's pill, which would be sufficient not only to deprive it of the reputation it is said to have acquired, but even to deny it the efficacy of common mercurials. The three points are; 1st. That great arts were used to recommend it first to the public. 2d. That it was introduced into the French army and hospitals, by the arbitrary commands of the French ministry, and this for no better reason than that it was cheaper to the king than any other mercurial; contrary to the general sense of the surgeons who were to use it. 3d. That the attestations given of its efficacy, by some of the surgeons, were wrested from them by the threats of being displaced; and that, where this influence did not prevail, the reports of it have been very generally to its discredit.

Mr. Wathen has supported these charges by testimonies of considerable authority; which, together with his own observations and arguments, seem to justify sufficiently his former charge against this preparation. We are happy to find, that this gentleman has not imitated the petulance and acrimony of his antagonist; an example too apt to be followed, and to injure truth by the exaggeration of malice or misrepresentation. The world indeed has been so universally imposed upon by nostrums, that the very name, though not absolutely sufficient entirely to discredit a preparation, should certainly throw upon it a strong suspicion of falshood and imposture.

14. *Pollio: an Elegiac Ode. Written in the Wood near R— Castle, 1762. 4to. Pr. 1s. Payne*

This poetically pensive ode 'was (as we are told by its elegant author) first suggested, and the ideas contained in it raised, on revisiting the ruins and woods that had been the scene of his early amusements with a deserving brother, who died in his twenty first year.' It was bold in this author to attempt a manner and a subject, in which so many preceding writers have excelled. We own that we never visit rural landscapes; we never view the spreading poplar, straying into the winding wood, hear the murmur of the river, and see the various scenes of awful, melancholy, solitary, moss-grown life, but we tremble for the steadiness, the delicacy, and the warmth of the poetical pencil that draws them.—We look upon most of the descriptive poetry, at this time, as a game at hustle-cap. The author claps into his hat a parcel of epithets, substantives, and verbs,

as boys do halfpence and farthings; up he tosses them, and down they fall before his readers, no matter how, for where they are, make the best of them you can. If you cannot sort them, it is your own fault. You have all that Spenser, Shakespeare, Milton, Prior, Pope, Gray, Littleton, and a thousand more, have said upon the subject, and the deuce is in it if that won't content you.

To be serious, we must except the writer before us from this class of authorship. His epithets, though many of them are not new, are beautifully disposed. It is easy to perceive, that his descriptions arise from nature, and his grief from feeling. After all, we are best pleased with the latter; we mean, the sentimental part, which contains a manly mixture of affection, philosophy, and religion. To prove the truth of what we say of this beautiful and affecting performance, we shall conclude our account of it with the three following stanzas:

‘ Wide round the spacious heavens I cast my eyes;
And shall these stars glow with immortal fire,
Still shine the *lifeless* glories of the skies,
And could thy bright, thy *living* soul expire?
Far be the thought—the pleasures most sublime,
The glow of friendship, and the virtuous tear,
The tow’ring wish that scorns the bounds of time,
Chill’d in this vale of death, but languish here.
So plant the vine on Norway’s wintery land,
The languid stranger feebly buds, and dies:
Yet there’s a clime where virtue shall expand
With godlike strength, beneath her native skies.’

15. *The Equality of Mankind: a Poem.* By Mr. Wodhull. 4to.
Pr. 1s. 6d. Becket.

This composition has poetical merit, but not in the most eminent degree. It cannot, however, be denied, that the author is ingenious, as he has introduced an abuse of the Chancellor and University of Oxford, in his first two lines; and continues it for half a dozen more.—In his fifth page, he takes care to let us know, that the modern Swiss are slaves; but we cannot find how he proves them to be so. Speaking of the earlier ages, he tells us,

‘ No Frederick, foe to nature and to man,
Justice his pretext, tyranny his plan,
Born every right of nations to betray,
O’er Leipzick’s walls had forc’d his desperate way;’—

Not to mention the gross violation of numbers in the second line, we cannot imagine who this same Frederick is, unless our bard means the king of Prussia. He ought, however, to have been

been so poetically just, as to have mentioned, since he was in a rambling fit, the duke of Belleisle's letters to Contades, and the behaviour of the French when they seized Frankfort on the Oder.—When we get a little into our author's meaning, we find that his performance is neither more nor less than a most furious satire upon civil government in general, and upon priesthood in particular; nor can even commerce escape his lash, for he censures it as impious. He compares man (meaning mankind) to a chain, whose two extremities unite, and the last link is the monarch. The comparison is finished with the two following elegant lines:

‘ Here to its source the line revolving tends,
Here close the points, and here the circle ends.’

Our drawcanfir of an author, (the reader will readily believe) is, by the nature of his subject, led to abuse monarchy and the house of Stuart. With him Greville, lord Brooke, who was killed in the beginning of the civil war, is a sainted patriot, and Clarendon a motley dotard. He consecrates the fields of Naseby to immortality and liberty, by the following idea, borrowed from Addison's Cato.

‘ Ev'n now methinks I see brave Fairfax tread
Th' ensanguin'd plain;’—————

The earl of Holland cuckolds Charles the First, and the hierarchy of the church of England is a fiend that is

‘ Consign'd by fate in penal chains to dwell
Slunk unregarded to her native hell.’

After this quotation, pray, gentle reader, where dost thou think this same poet ought to dwell? — The following passage, in which he characterizes the people of Great-Britain, is, we think, the most poetical in this performance; and, though we do not answer for its justness, we shall give it to the reader without farther animadversion:

‘ Born in a changeful clime, beneath a sky
Whence storms descend; and hovering vapors fly,
Stung with the fever, tortur'd with the spleen,
Boist'rously merry, churlishly serene,
By each vague blast dejected or elate,
Dupes in their love, immoderate in their hate,
With strange formality; or bearish ease,
Then most disgusted, when they strive to please,
No happy mean the sons of Albion know,
Their wavering tempers ever ebb and flow,
Rank contraries, in nothing they agree;
Untaught to serve, unable to be free.’

16. *The Scourge: a Satire. Part I.* 4to. Pr. 1s. 6d. Almon.

This author affects to be the Elisha, upon whom the poetic mantle of Churchill descended, when he left the world. He is the professed enemy of lord Bute, and the late ministry, whom he abuses again and again with such unprovoked, such rude, such reiterated insolence, that converts his satire into praise; and after we have read it, we detest nothing but the author.

17. *A Free and Candid Address to the Right Honourable William Pitt, upon the present Posture of Affairs, both at Home and Abroad.* Folio. Pr. 6d. Cooke.

The author of this rhapsody goes half-seas over (as he calls it) with Mr. Pitt's conquering America in Germany; and, indeed, he seems to have been more than half-seas over, when he published his pamphlet, in which he is very earnest with the great commoner, that he will be again so good as to bestride the state, which he enforces in a most bombast and ridiculous strain.

18. *A Vindication of the Ministry's Acceptance of the Administration; with an Exposition of the real Motives of a noble Lord's declining it. In answer to a Letter from a Son of Candor, to the Public Advertiser.* 8vo. Pr. 1s. Coote.

This pamphlet is professedly wrote in answer to one that we have already reviewed (see page 312) and we must transcribe both, were we to give our reader a precise idea of its merits. The author concurs in general with what we have said concerning his antagonist, but we cannot much approve of the manner in which he treats Mr. Pitt, and the Grenville family. We even think it too early either to attack or defend the present ministry, as their future conduct will be the most effectual confutation either of their advocates or their opponents.

19. *A Critical Review of the New Administration.* 8vo. Pr. 1s. Wilkie.

Now for the other side! This writer is the antipode to the last. He takes advantage of the different personal characters of which the present ministry is composed, to shew that the encomiums bestowed upon them by their advocates, especially the author of the 'Merits of the New Administration,' are fallacious. This is but an indifferent method of reasoning. The writer might, with equal propriety, undertake to prove that sweet and sour, strong and weak, does not make most excellent punch. We believe, it would be no hard matter to prove that every administration ought to consist of men of different characters and even ages, provided, upon the whole, their abilities, as well as affections, are employed in the service of their country. It is well

well known, that the only wise (we had almost said honest) man, that Charles the First raised, was a prelate, who came at last to be lord high treasurer of England, and held that great post with such unblemished integrity, that he was the only royalist in the nation of rank and character, who escaped the persecution of the times; and yet that minister, wise and honest as he was, was tainted with the indelible and unpardonable crime of having, even while he was bishop of London, the best stud of horses, and being the best fox-hunter in the kingdom. The fanatics of those days, however, did not pretend that this crime made him insignificant at the head of the treasury.

20. *The Secret Springs of the late Changes in the Ministry fairly explained, by an Honest Man; in answer to the abuse and misrepresentations of a pretended Son of Candor. With an introductory Letter to the Printer of the Public Advertiser.* 8vo. Pr. 1s. 6d. Becket.

This is another answer to the Principles of the late Changes, already referred to, and written in the character of the letter to which the Son of Candor replied. Into what political labyrinths have we got! The author professes himself to be a friend to the earl of Bute, whose conduct, during the late administration, and the revolution of appointments, we think he clears up and defends with ability and candor. With regard to ourselves, as reviewers, we profess to be of no political party; but we have read enough of the controversy on both sides to believe, what every honest man must be convinced of, if he has attended to the dispute, that lord Bute had no hand either in displacing the late ministry, or introducing the present; and we are sincerely of opinion, that at this very hour he has no kind of concern in the government, either avowedly or secretly, but what is consistent with his duty as a member of the legislature.

21. *The Security of Englishmen's Lives: or, the Trust, Power, and Duty of Grand Juries of England explained according to the Fundamentals of the English Government, and the Declaration of the same made in Parliament by many Statutes. First printed in the Year 1681. Written by the Right Honourable John Lord Somers, Baron of Evesham, and Lord High Chancellor of England.* 8vo. Pr. 1s. 6d. Almon.

It is not to be expected that we are critically to review a pamphlet of seventy-four years standing, the doctrines of which have been frequently canvassed. The editor, who we suppose is the bookseller, recommends it as a proper companion to the Letter upon Libels and Warrants, &c. which he likewise published; a circumstance that accounts for the pamphlet's appearing at this time, when Englishmen have no apprehensions

prehenſions as to the ſecurity of their lives, or the ſuppreſſion or abuſe of grand-juries.

We cannot, however, diſmiſs the article without informing our readers that we are ſomewhat ſuſpicious lord Somers was not the author of this pamphlet. Biſhop Burnet ſeems indeed to give it to him, but in a very confuſed manner, and entirely on his own word, which ſome, perhaps, may think is but a very ſlender authority; and yet it is all we can have, as later writers build their faith upon his aſſertion.

22. *A Defence of the New England Charters.* By Jer. Dummer. 8vo. Pr. 1s. 6d. Almon.

There is more reaſon for the republication of this, than of the preceding, pamphlet. The author, Mr. Dummer, was a very able and aſſiduous advocate for his clients, the Engliſh coloniſts in America; and we have, in his tract, a very ſpirited, but decent, vindication of their charters and conduct. He was enabled to perform this, by the conſiderable poſts he diſcharged in that country, where, if we miſtake not, he was more than once lieutenant-governor of Maſſachuſets-Bay; firſt, under Mr. Shute, brother to lord Barrington; and he continued to be, in fact, governor, till governor Burnet arrived in 1728; upon whoſe deceaſe he again returned the chair of lieutenant governor, till the arrival of governor Belchier, in 1730. It does not fall within our plan to analyze this work, farther than to obſerve, that we find in it no appearance of an argument, to prove that the Britiſh parliament has not a right to impoſe taxes on the Britiſh American colonies. The author employs what he calls his Second Propoſition in proving, 'That theſe governments have by no means forfeited their charters;' which plainly implies, that it is far from being impoſſible for them to forfeit their charters by an undutiſul, rebellious behaviour. On the contrary, he ſhews that the conduct of thoſe coloniſts has been all along loyal and meritorious towards the crown and parliament of England, and that they never ſuffered but by the ſtretches of arbitrary power. He likewiſe endeavours to prove, 'that it is not the intereſt of the crown to reſume the charters, if forfeited;' and, 'that it ſeems inconſiſtent with juſtice to diſfranchiſe the charter colonies by an act of parliament.'

On this laſt head he ſpeaks with great decency; and the following paſſage is ſo very ſtriking and reaſonable at this time, that we cannot reſiſt tranſcribing it.

'It is certain, that bills of attainder, ſuch as this would be, have been ſeldom uſed in England, and then only upon the moſt extraordinary occaſions: as when flagrant crimes have been committed, of a new and unuſual nature, againſt which
the

the law had made no provision; or when the witnesses have avoided, and perhaps by the contrivance of the party; or lastly, which is the most common case, when the attainted person having himself absconded, and fled from justice, has thereby made such an extrajudicial proceeding justifiable. It is also as certain, that neither of these things can be pleaded in the present case, which I need not be particular in shewing, because not suggested, nor is there the least colour for such suggestion. And yet I pretend to know the people in the charter governments so well, and to be so thoroughly acquainted with their meek principles of obedience, that I dare affirm, if such an act should pass, however rigorous and severe they might think it within themselves, they would not let fall an indecent word of their superiors, but would receive the news with the lowest submission: so great is their loyalty to the king, and so profound their regard for the resolutions of a British parliament, the wisest and most august assembly in the world.' *Quantum mutati!*

23. *The Necessity of repealing the American Stamp Act demonstrated; or, a Proof that Great-Britain must be injured by that Act. In a Letter to a Member of the British House of Commons.* 8vo. Pr. 1s. Almon.

This author endeavours to prove, that 'it is for the interest of Great-Britain that the stamp-act should be repealed.' In discussing this point, he attempts to shew, that as to pecuniary obligations between the colonists and Great-Britain, the balance is in favour of the former; and that the blood and treasure which the colonists spent during the late war, *on account of their mother country*, has brought her greatly in their debt; that there is no necessity for a standing army in the colonies, nor should they be taxed for supporting of it; and that there is no reason they should support any share of Great-Britain's debts, or ease her of part of the burden of her taxes. In answer to all this, and many other reasonings of the same kind, with which this pamphlet abounds, we must refer our reader to the last article. We shall rejoice if the parliament should think proper to enter into the complaints of the colonists, and give them relief; but we think that there is a great difference between a complaint and a claim. The author of the piece before us does not plead for any compassion towards the colonists, on account of the stamp-duty; but he speaks, as if through him they claim to be exempted from it, and from paying obedience to the authority of the British parliament, who imposed it.

24. *A Letter to a Member of Parliament, wherein the Power of the British Legislature, and the Case of the Colonists, are briefly and impartially considered.* 8vo. Pr. 1s. Flexney.

This writer is an advocate for the constitutional power which the legislature of Great-Britain has to tax our colonies. He has made some very pertinent observations upon the laws and liberties that colonists can claim. 'Was it (says he) within the compass of my present design, to enter into a progressive recapitulation of the different modes, by which the several colonies have become parcel of, and annexed to, the dominions of this crown, whether by discovery, conquest, or treaties; I fear the law of nations would point so strongly to the prevailing distinction, between the nature of municipal laws, and those of a newly acquired appendage to any empire, as must exclude them from the advantageous and honourable fellowship I have assigned them; I chuse, however, for the purpose of coming more speedily and directly to the point in issue, to wave this piece of history, and that their own arguments may be received in the fullest scope and latitude they can possibly bear, am willing to admit their pretensions to be co-eval with those of the people of England in general.'

This writer must pardon us, if we think that he has misapplied the word *municipal* in this passage; for the municipal law of the Romans was precisely that of a newly acquired appendage to their empire. This municipal law differed from the civil law, or the *Lex Civitatis Romanæ*; nor can we call any part of the law of England *municipal*; because Great-Britain is as independent an empire as that of Rome was.

25. *The Grievances of the American Colonies candidly examined.* 8vo. Pr. 1s. Almon.

This is a remonstrance against the stamp-act, and the other taxes imposed by the British parliament upon the colonies. The author observes, that a duty of three-pence per gallon on foreign melasses imported there, is what the article cannot bear; and, consequently, must operate as an absolute prohibition. 'This (says he) will put a total stop to the exportation of lumber, horses, flour, and fish, to the French and Dutch sugar colonies; and if any one suppose we may find a sufficient vent for these articles in the English West-Indies, he only verifies what was just now observed, that he wants true information.'

The author then proceeds to impeach the power of the British parliament to establish stamp-duties in America. We are very unwilling to interest ourselves farther in this debate, which seems at present to be drawing towards a crisis. We therefore

refer our readers for an answer to this, and all other arguments of the same kind, to our review of a most excellent pamphlet on that subject, published ten months ago (See vol. xix. p. 226). Upon the whole, we cannot help thinking that the American advocates deal too much in declamation, and in references to ancient and prophane history. The first carries with it no argument; and any that is drawn from the second must be imperfect and inconclusive, till we can discover, in ancient and modern times, a constitution like that of Great-Britain; in which it is not in the king's power to dispense, by charter or otherwise, with the common law of England, which the ancestors of the American colonists carried over with them; and, while their descendants live under it, they are to be bound by the acts of a British parliament.

26. *The Importance of the Colonies of North-America, and the Interest of Great Britain with regard to them, considered. Together with Remarks on the Stamp-Duty.* 4to. Pr. 1s. Peat.

This pamphlet (if we mistake not) is a catch-penny, as it contains only some common-place observations, picked up from other publications on the same subject. The purpose of writing it, besides that of getting money, seems to be, to persuade the legislature, that it can, consistent with its own dignity, suspend the execution of the stamp-act for a year.

27. *An Account of the Island of Newfoundland, with the Nature of its Trade, and Method of carrying on the Fishery. With Reasons for the great Decrease of that most valuable Branch of Trade.* By Capt. Griffith Williams, of the Royal Regiment of Artillery. To which is annexed, a Plan, to exclude the French from that Trade. Proposed to the Administration in the Year 1761, by Capt. Cole. 8vo. Pr. 1s. Owen.

The name of capt. Cole, the editor of this pamphlet, is sufficient to give it a sanction, or at least to obtain it a reading from every gentleman who is concerned in the progress and improvement of the advantages accruing to Great-Britain by the late peace, and by the regulations it established in the Newfoundland fishery. The title-page of the pamphlet gives us a strong reason why capt. Williams, the author of this account, is well qualified for writing it; and indeed his observations are so just and so precise, that they carry conviction with them. As to the plan, of which capt. Cole is the author, we have some reason to believe that it will soon come under the cognizance of a higher court than that of criticism; and though at present we are well satisfied of the practicability of his scheme, yet we think it most decent to reserve our judgment of it at present. We know that the success of mercantile and maritime affairs depends upon circumstances that can

be known only to merchants and sailors ; and we are unwilling to undergo the ridicule of the sophist, who pretended to give lectures on the art of war in the presence of Hannibal.

28. *The Wanderer : or, Memoirs of Charles Searle, Esq.* Two Vols. 12mo. Pr. 5s. sewed. Towndes.

We can, by no means, recommend this as a shining performance of the kind. The story is too complicated, and there is too great a sameness in the characters of its agents, to admit either of an abridgment or an analysis.—However, if we should mention this novel as destitute of all merit, we might wrong the author ; if we should recommend it as excellent, we might mislead our reader.

29. *The Council in the Moon.* 4to. Pr. 1s. Wilson and Fell.

We are so dull, as not to know the meaning of this performance. The author lays his scene in a little republic in the moon, where ‘ every member of the community was *forbad*, upon pain of expulsion, *to eat cheese with his bread.*’ A council was called to repeal this whimsical law, and a debate follows, in which the speakers are described so as to make it plain that the author, though he denies it, has some private characters in view. The arguments for and against cheese-eating are urged with some degree of humour, and the moral, with which the author concludes, is ‘ that, when men’s opinions are suggested, rather by some ruling passion, peculiar cast of character, or reasons merely local, than by a candid, liberal, and unbiassed examination, they are justly liable to a suspicion of being equally destitute of truth and impartiality.’—We have some idea that the whole has an allusion to certain academical characters and disputes.

30. *Letters on the Fall and Restoration of Mankind.* By Stephen Penny. 8vo. Pr. 1s. Sold by the Author, in Rosemary-Lane.

The author of this performance assures us, ‘ That to be deeply read in the histories of ancient times, and critically skilled in any, or in all languages, cannot be a qualification at all necessary to fit a man to receive, or communicate the words of life.’

This observation is evidently made in vindication of those spiritual adventurers, who take upon them to preach the gospel, without any pretensions to human learning. But, alas ! all the world knows how the scriptures are mangled and perverted, and involved in darkness and mystery, when illiterate dreamers set up for illuminated preachers.

Erratum. P. 459, l. 28, in some of the copies for time read true.

I N D E X.

A.

- ACCOUNT* of the care taken of the poor, &c. See *Onely*
- of the inoculation of small-pox in Scotland. See *Monro*
- of the destruction of the jesuits in France. See *D'Alembert*
- of a hernea in the urinary bladder, &c. 259, 260
- of the plague at Constantinople 26
- of the effects of lightning on three ships in the East-Indies 354
- Address* (a short) &c. from an honest old man to the people of England, &c. account of 73
- : a fable ; character of 315
- (free and candid) to the right hon. W. Pitt ; account of, and censure 470
- Administration* (merits of the new) fairly stated ; scope of, with remarks 231
- (a critical review of the new) account of, with strictures 470
- American Stamp-Act*, the necessity of repealing the, demonstrated, account of, 473
- Colonies, grievances of the, candidly examined, account of 474
- Andrew* (Dr.) See *Inoculation*
- Anjou* cabbage shrub, account of the culture and uses of, 108, 109
- Animadversions* (brief) on some passages in Mr. Harvey's eleven letters to Mr. Wesley ; character of 240
- Answer* to Keyser's letter, by Jonathan Wathen ; account of, with commendation 467

Antidote for the rising age against scepticism, &c. substance of, and approbation 156

Appendix to an inquiry into the nature of Christ's temptation. By Hugh Farmer ; summary of, with remarks 77

Art of riding. See *Jackson*

B.

Barrow (John) his collection of voyages, &c. reflections on ; with contents and approbation 279

Behmen (Jacob) the works of, remark on 319

Billing (Mr.) See *Carrots*

Blackstone's commentaries on the laws of England, book I. account of, with extracts, and commendation 424

Bribery : a poem ; observations on 72

British liberties ; summary of, with remarks and commendation 385

Bulkeley (Charles) his œconomy of the gospel ; summary of, with extracts, observations, and commendation 141

C.

Carrots (account of the culture of) by R. Billing ; account of, with strictures 228

Centaury (the virtues of) &c. by Dr. Hill ; ridiculed 160

Charters of New-England, a defence of. See *Defence*

Chart of biography (description of a) by J. Priestly, LL.D. sketch of, with commendation 234

Chrysal, vols. III. and IV. analysis of, with remarks 120

Churchill : an elegy ; specimen of 71

Cobham (lord) some account of 95

Collection of ancient Jewish and heathen

I N D E X.

- heathen testimonies. See
Lardner
Callignon (Dr.) his *Medicina*
Politica; design of, with a-
 nimadversions and character
 375
Colonies, importance of the
 North-American, considered,
 &c. account of, with cen-
 sure 475
Commissary (the) a comedy; plan
 of, with commendation 70
Commissioners of longitude (mi-
 nutes of the proceedings of
 the) account of 80
Concio ad clerum, &c. a T. Ru-
 therforth; character of 392
Considerations on the use and
 abuse of physic; substance of,
 with strictures 67
 ——— on behalf of the co-
 lonists; observations on 313
Controversy concerning the in-
 termediate state (view of the)
 copious account of, with quo-
 tations, remarks, and com-
 mendation 9
Cooper (Willam) his doctrine of
 predestination explained, &c.
 observation on 157
Croup (inquiries into the na-
 ture, cause, and cure of)
 substance of, with hints 66
Crucifixion: (the) a poetical es-
 say; specimens of, with stric-
 tures 392
Cumberland (duke of) See *La-*
mentations, *Elegy*, *Monody*,
 and *Sermon*
 D.
D'Alembert (M.) his account of
 the destruction of the jesuits
 in France; extracts of, with
 reflections, stricture, and re-
 commendation 265
Daphne and *Amintor*, a comic
 opera, remarks on 316
Dawson (Benj.) his illustration
 of several texts of scripture;
 account of, with an extract
 319
Dialogue in the Elysian fields
 between two d——; substance
 of 72
 ——— concerning the subjec-
 tion of women to their hus-
 bands; observations on 319
Digest of the law concerning
Libels, which see
Divine legation of Moses de-
 monstrated. See *Warburton*
Dunn (Samuel) his improve-
 ments in the doctrine of the
 sphere, &c. account of, with
 extracts and censure 193
Du Port de signis morborum
 libri quatuor; remark on,
 with a specimen and charac-
 ter 69
 E.
Ecclesiastical history. See *Mac-*
laine
Elbow-chair: a rhapsody; spe-
 cimen of, with strictures 314
Elegy (a pastoral) on the death
 of the duke of Cumberland;
 strictures on 394
Ellys (Dr. Anthony) his tracts
 on the spiritual and temporal
 liberty, &c. Part II. sum-
 mary of, with an extract and
 recommendation 358
Elphinston (James) his principles
 of the English language di-
 gested; strictures on, with ad-
 vice 388
England (the geography and his-
 tory of) &c. specimens of,
 and character 274
Entails (disquisitions concerning
 the law of) in Scotland; sub-
 stance of, with extracts 49
Episcopacy, &c. remarks on 78
Essay on a course of liberal edu-
 cation, by J. Priestly, LL.D.
 extract of, with strictures and
 observations 138
 ——— on luxury; remarks on,
 and

I N D E X.

and character 315
Essay on medical subjects. By
 T. Gataker; account of, with
 quotations and observations 180

Everard (W.) his mercantile
 book-keeping; commended 158

Excerpta quædam e Newtoni
 principiis, &c. analysis of,
 with extracts and commend-
 ation 188

F.

Fables in verse. By T. Mo-
 zeen; specimen of, with re-
 flections and censure 171

Female barbers, an Irish tale;
 observations on 235

— adventurers: a novel;
 humorous account of; with
 censure 318

Fenning (Daniel) his schoolma-
 ster's most useful companion;
 commended 236

Festoon (the) account of, with
 extracts, and commendation 457

Francis (rev. John) his reflec-
 tions on the religious and
 moral character of David;
 account of, with remarks 79

Free masonry (a defence of) &c.
 observations on 235

G.

Genius (view of the advantages
 and disadvantages of) 165,
 168

Gilpin (rev. William) his lives
 of Wicliff, lord Cobham, &c.
 summary of, with extracts,
 and commendation 93

Gospel history, &c. By Mr. R.
 Wait; account and summary
 of, with approbation 74

Gospels (harmony of the four)
 By Dr. Richard Parry; sub-
 stance of, with observations
 and character 155

Grand Juries, the trust, power,

and duty of. See *Security* of
 Englishmen's lives

Guy (Richard) his answer to
 Mr. Gataker, &c. substance
 of 239

H.

Harwood (E.) his cheerful
 thoughts on the happiness of
 a religious life; substance of,
 with recommendation 397

Heathen authors contemporary
 with christianity, remarks on
 their silence, or superficial ac-
 count of that religion 252

History of a corporation of ser-
 vants in America; design of,
 154

— (general) of the world;
 vol. X. reflections on, with
 quotations and approbation 203

— (continuation of Dr.
 Smollett's complete) of Eng-
 land; vol. V. extracts of;
 with reflections and commen-
 dation 270

— of miss Clarinda Cath-
 cart, &c. plan of, with a spe-
 cimen, character, and re-
 marks 288

Holwell (Mr.) his interesting
 historical events, relative to
 Bengal; copious account of,
 with quotations, observations,
 and strictures 145

Honest man's reasons for de-
 clining any part in the new
 administration; animadver-
 sions on 73

Husbandry (new and complete
 practical system of) By J.
 Mills; vol. III. analysis of,
 with extracts, reflections, and
 strictures 102

Huss (John) some account of his
 life, trial, and martyrdom 96, 98

I.

Imposture (account of a remark-
 able

I N D E X.

- able) practised by the dominicans 85
- Inoculation* (the practice of) impartially considered. By J. Andrew, M.D. remarks on 69
- Inquiries* concerning the varieties of the pulse. See *Pulse*
- Ireland*, account of the insurrections in that kingdom 272
- J.
- Jackson* (H.) his art of riding; stricture on 316
- Jeacocke* (Caleb) his vindication of the moral character of St. Paul, &c. account of, with animadversions 76
- Jerome* of Prague, some account of his life, trial, and martyrdom 98, 102
- Johnson* (Dr.) his edition of Shakespeare's works; copious account of, with reflections, extracts, strictures, &c. 321.—His reasons for disregarding the unities of time and place in the drama 329
- (Dr.) some of his notes on the *Midsummer-night's dream*, censured, 402; and also on the *Two gentlemen of Verona*, 403. On *Measure for measure*, 404. On *As you like it*, 406. On *Love's labour lost*, 409.
- K.
- Kenrick* (W.) his review of Dr. Johnson's edition of Shakespeare; extracts of, with reflections, strictures, and observations 332
- Key* to the law; recommended 160
- Kimbolton-park*: a poem; specimen of, with approbation, 159
- Kirkpatrick* (Dr.) his translation of Tiffot's *Avis la peuple*; copious account of, with strictures 25
- L.
- Ladies friend*; summary of, with a remark 389
- Lamentations* (the book of) for the loss of the duke of Cumberland; censured 394
- Lardner* (Dr.) his collection of Jewish and heathen testimonies to the truth of the christian religion; summary of, with quotations, remarks, and commendation 244
- Laws* against ingrossing, forestalling, &c. By S. Browne, Esq; observations on 317
- Lecture* (celebrated) on heads; animadversion on 235
- Letter* to the reverend vicar of Savoy, &c. By J. Moses; substance of, with animadversions 60
- to the earl of B—, relative to the changes in the administration; scope of, with a remark 73
- of free advice to a young clergyman; commended 80
- to the earl of B—; design of, with a remark 154
- to the common-council of London, &c. applauded 230
- from J. Keyser to Jonathan Wathen; account of, with strictures 311
- to Mr. Philips. By R. Tilliard; substance of, with censure 317
- to the author of the divine legation of Moses demonstrated; account of, with extracts 411
- to J. K—, M.D. account of 465
- to a member of parliament, on the power of the British legislature in the case of the colonists, account of, with strictures, 474
- Letters* on the force of imagination

INDEX.

- tion in pregnant women;
contents of, with approba-
tion 63
- Lewis* (Dr. W.) his commercio
philosophico technicum; parts
II. III. and IV. analysis of,
with extracts, remarks, and
commendation 196
- Libels* (digest of the law con-
cerning) reflections on, with
animadversions 45
- Life of Francis Xavier*; account
of, with observations 78
- Lightning*, sensible remarks on
the effects of 349
—— (account of the ef-
fects of) on three ships in the
East-Indies 354
- London hospitals*, modern prac-
tice of the; recommended,
with animadversions 238
- Longitude*. See *Commissioners*.
- Love and marriage* (free thoughts
on). By Mr. Ingeldew; hu-
morous remark on 159
- Luxury* one of the causes of de-
population 28
- M.
- MacLaine* (rev. Arch.) his tran-
slation of Mosheim's eccle-
siastical history; copious ac-
count of, with extracts, ob-
servations, and commenda-
tion 1, 81
- Madder* (account of the culture
of) 113, 118
- Mankind* (equality of) a poem;
censured 468
- Marmontel* (M.) his moral tales,
vol. iii. account of, and cha-
racter 448
- Medicina politica*. See *Collignon*.
- Memoires* of lieut. Henry Tim-
berlake, &c. recommended 388
- Merrick* (Mr.) his translation of
the Psalms; commended, with
specimens 208
- Merry midnight mistake*; a co-
medy. By D. Osborne; cen-
sured 316
- Middlesex* (curiosities in) 275
- Midwife's pocket companion*.
By Dr. Memis; summary of,
with extracts and strictures 184
- Mills* (John) esq; See *Husbandry*.
- Ministry* (secret springs in the
late changes of the) fairly ex-
plained; account of and ap-
probation 470
- Miscellaneous pieces of poetry*;
reflections on, with speci-
mens and character 176
- Models of conversation, &c.*
summary of, with extracts,
remarks, and censure 134
- Monkery* (account of the rise and
progress of) 7
- Monody* on the decease of the
duke of Cumberland; stric-
tures on, with a remark 395
- Monro* (Dr.) his account of the
inoculation of the small-pox
in Scotland; observations on 240
- Morgan* (Dr.) his discourse on
the institution of medical
schools in America; account
of 442
- Museum rusticum et commer-
ciale*; vol. IV. copious ac-
count of, with extracts, re-
flections, &c. 111
- N.
- Navigation* (inland) view of the
advantages of; commended,
with an observation 390
- Newfoundland*, account of the
Island of, &c. commended 475
- Novellest* (the); character of, 400
- O.
- Observations* on the nature, &c.
of nervous disorders. By R.
Whytt, M. D. analysis of,
with extracts, remarks, and
recommendation 36
- Ode to the people of England*;
censured

- censured 154
Oeconomy of the gospel See *Bulkeley*.
Onely (rev. Rich.) his account of the care taken of the poor, &c. substance of 80
 P.
Pair of spectacles for short-sighted politicians; account of, with observations 153
Parry (Dr. Rich.) his harmony of the four gospels; substance of, with observations and character 155
Pearfall (Rich.) his reliquiae sacrae; remarks on 319
Pigeons (domestic) treatise on. See *Treatise*.
Philosophical transactions Vol. LIV. analysis of, with annotations 237, 348
Philosophie (la) de l'histoire; summary of, with extracts, remarks, and character 305
Physiological reveries; substance of, with strictures 301
Plain man's guide to the true church; stricture on 319
Political logic displayed; humorous remarks on 73
 ——— apology; character of, with an observation 313
Pollio, an elegiac ode, account of, and commendation 467
Pott (Mr.) his remarks on the fistula in Ano; analysis of, with remarks and commendation 372
Predestination (the doctrine of) explained. See *Cooper*
Priestley (Dr.) See *Essay*, and *Chart*
Principles of the late changes impartially examined; animadversions on 312
Psalms and spiritual songs; animadversions on 79
 ——— of David translated See *Merrick* and *Smart*
Pulse (inquiries concerning the varieties of) analysis of, with reflections, remarks, &c. 378
 Q.
Queries georgical political &c. remarks on 233
 R.
Randal (J.) his introduction to the arts and sciences; summary of, with observations 236
Reformation of the church of England reformed; censured 392
Refutation (candid) of the charges brought against the present ministers; scope and character of 390
Reliquae sacrae. See *Pearfall*
Remarks on autumnal disorders of the bowels. By A. Wilson, M.D. extract of, with reflections and remarks 149
 ——— on the importance of the study of political pamphlets, &c. character and design of 233
 ——— on the fistula in Ano. See *Pott*.
Reports of cases argued, &c. during the time the earl of Hardwicke was chief-justice of the King's-Bench; remark on 317
Ridley (rev. Gloucester) his review of Philips's life of cardinal Pole; copious account of, with extracts, animadversions, and character 292
Rogers (major Robert) his concise account of North-America; reflections on, and character 387
 ——— his journals; observations on ibid.
 S.
Sayer (Mr.) See *Temple*.
Schomberg (Dr.) See *Du Port*.
Secourge, a satire, censured 470
Scrope (Dr.) his translation of *Du*

INDEX.

- Du Moulin's* treatise on peace of soul, &c. summary of, with quotations, remarks, and character 221
- Security* of Englishmen's lives, &c. account of 471
- Sermon* on the female character and education. By Dr. Brown; animadversions on 75
- on the death of the duke of Cumberland. By F. Webb; stricture on 396
- on the same. By B. Corbyn; character of 397
- on the same. By B. Wallin; observations on ib.
- By Andrew Eliot, A.M. commended ib.
- Sermons*, and other practical works, of Mr. Ralph Erskine; specimen of, and censure 444
- on the relative duties. By the rev. T. Francklin; reflections on, with quotations, and recommendation 18
- (occasional) By Dr. Lawson, summary of, with an extract, and approbation 218
- Shakespeare* (observations and conjectures upon some passages of) with strictures 455
- Shakespeare's* plays. See *Johnson*
- Skinner* (rev. W.) his dissertation on the chronological difficulties imputed to the Mosaic history; account of, with commendation 318
- Smart* (Mr.) his translation of the psalms; specimens of, and thought inferior to Mr. Merrick's 208
- Specimens* of abbreviated numbers; censured 54
- Stevenson* (W.) his original poems on several subjects; copious specimens of, with strictures and character 124
- Saurin* on the commentary and conference of the rev. Mr. Dodd; extract of, and character 399
- Summer's* tale, a musical comedy; account of, extracts from, and approbation 466
- Table* (œconomical) by the marquis de Mirabeau, account of 451
- Temple* of Gnidas: a poem, translated by J. Sayer; humorous strictures on 152
- Theological* dissertations. By J. Erskine; summary of, with remarks and character 254
- Thoughts* on the times, &c. character of, with observations 233
- Thundering* legion (history of the) with a recapitulation of the arguments for and against that miracle 246
- Tissot* (Dr.) translation of his *Avis la peuple*; copious account of, with extracts 25
- Treatise* (general) on various cold mineral waters in England, &c. reflections on, with quotations, strictures, and character 281
- on domestic pigeons; recommended 391
- Trial* for murder; remarks on, 72
- Turner* (Mr.) his plane trigonometry rendered easy, &c. extracts of, with approbation 57
- V.
- View* (a comparative) of the state, &c. of man with those of the animal world; analysis of, with extracts and commendation 161
- Vindication* of the whigs against the tories; substance of, with censure 231
- Vin-

Vindication of the ministry's acceptance of the administration, &c. account of 147

W.

Walker (rev. Sam.) his practical christianity; strictures on 398

Wanderer (the) or memoirs of Charles Searle, Esq; account of 476

Warburton (Dr.) his Divine legation of Moses, 4th edit. 5 vols. view of the argument, with remarks, &c. 337

Wasben (Jonathan) his practical observations on the cure of

the venereal disease by mercurials; design of, with remarks 68

Whigs, strictures on the character, principles, and conduct of 273

Wicliff (John) some account of, with remarks 94

Will of a certain northern vicar; remarks on 159

Y.

York, account of the cathedral and other curiosities near that city 276

The END of the TWENTIETH VOLUME.

